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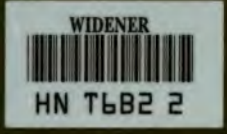
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What

IS A

CATHOLIC?

By
REV. XAVIER SUTTON
Passionist

D. B. HANSEN & SONS
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To the Non-Catholic

Read this little book carefully and in its pages you will learn what a Catholic is. From the day Christ founded the Catholic Church, it has been the target of misrepresentation. Christ said: "They have hated Me and they will hate you."

At the present time the war still goes on; hence many of our non-Catholic fellow citizens look upon the Catholic Church as a vile institution. They have acquired their knowledge of us from bad Catholics or from evil-disposed persons.

Read this little book and learn for yourself what doctrines the Catholic Church teaches and what a Catholic is.

THE AUTHOR

CHAPTER I.

WHAT IS A CATHOLIC?

Q. Who is a Catholic?

A. A Catholic is one who belongs to that Church, which is known as the Catholic Church.

Q. Why are Catholics sometimes called Roman Catholics?

A. Because our head, the Pope, resides in Rome.

The Catholic Church is that one which we profess to believe in, when we say the Creed: "I believe in the Holy Catholic Church." It is spread over the entire world and numbers as her children very near three hundred million people, all bound together under their one head, the Pope of Rome,—who is the successor of St. Peter. Her work in the world is to uplift humanity,—to cleanse, to purify it from what is evil. She speaks with authority, as Christ said: "As the Father

sent me, I send you." Her mission is to teach us what God demands of us, if we would save our souls; and she supplies us with the necessary means to overcome our evil tendencies: thus the work of making the world become good and virtuous goes on.

The true character of the Catholic Church is not understood by many; nay, they are led to believe it debases and degrades our noble nature. Strange indeed, that if the Catholic Church is such an institution, why is it that thousands of intelligent and refined ladies and gentlemen remain members of this Church? Nay, is it not a fact that where Catholics are numerous and Catholic life prominent, that these non-Catholics esteem and respect their Catholic neighbors. It is only where the Church is unknown that vile stories about her are believed and related.

Rev. J. B. Hemmeon (Methodist) says: "It is a strange and lamentable fact that not one Protestant in ten thousand knows the truth about the teaching and practice of the Catholic Church. Many do not know that there was any Christian church from the first or second century until the "Reformation," or for about a thousand-four hundred years. This is not all. Not only are Protestants ab-

solutely ignorant of Catholic teaching, practice and history; but they generally believe a distorted caricature, and call it "Romanism."

In the following chapters let us consider in detail what the Church teaches.

CHAPTER II.

THE TRUE CHURCH OF CHRIST

Q. What do you mean by the true Church of Christ?

A. I mean the congregation of all those who profess the faith of Christ, partake of the same sacraments, and are governed by their lawful pastors under one visible Head.

Q. But do not all Christians belong to the true Church of Christ?

A. By no means; Christ founded but *one* religion, *one* Church; all other Churches have been founded by men, and many of them bear their names.

The word *church* may be used to designate a building in which religious service is held (I. Cor. xi., 18); it may also be applied to the congregation that worships in that building (II. Cor. i., 1); or to those who rule, "If he will not hear them, tell the church" (Matt. xviii., 17); and the word is given

to a *body of believers* dispersed in different parts of the world.

It is in this latter sense that I use it. By the *true church* of Christ, I mean that body of true believers which Christ established in His day and which must exist at the present time. "I am with you all days" (Math. xxviii., 20).

Natural reason shows us that God cannot be the Author of different religions, for God is Eternal Wisdom, Infinite Truth, and He cannot reveal contradictory doctrines.

Christ our Savior was the Son of God. His Church, therefore, must be perfect and complete in all its parts. Hence there can be only *one* Church of Christ—one in doctrine, one in worship, one in government. Scripture informs us that He made it pure, without spot or wrinkle (Eph. v., 27), and the very "pillar and ground of truth" (I. Tim. iii., 15). Christ said: "There shall be one fold and one shepherd" (John x., 16); and before He went to suffer, He said: "I pray for all that shall believe in Me, that they all may be one, as Thou, Father, in Me, and I in Thee" (John xvii., 20-21). "There is," says St. Paul, "One Lord, One Faith, One Baptism" (Eph. iv., 5).

The true Church of Christ must, therefore, form one body with that society of Christians which Christ founded on St. Peter. "Thou art Peter, and upon this Rock I will build My Church" (Matt. xvi., 18).

Christ commands every one to obey and believe this Church under pain of condemnation; "If he will not hear the Church, let him be to thee as the heathen and the publican" (Matt. xviii., 17); and again, "He that believeth not shall be condemned" (Mark xvi., 16). St. Paul even says: "Though an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema [accursed]" (Gal. i., 8).

Hence it is clear that God commands all to hear and obey that Church which Christ founded; and if an angel were to teach another religion we shall be bound not to listen to him.

This doctrine of St. Paul, and the unity of Faith in the one true Church of Christ, is also stated by the early Fathers of the Church. I need cite only one or two. St. Cyprian, who wrote in the third century, says: "There is but one God and one Christ and one Faith. This unity cannot suffer a division, nor this one body bear to be dis-

jointed. He cannot have God for his Father who has not the Church for his Mother."

St. Gregory, in the sixth century, says: "Out of this Church neither the name of Christian avails, nor does Baptism save, nor is a clean sacrifice offered, nor is there forgiveness of sins, nor is the happiness of eternal life to be found."

The Protestant Bishop Pearson says: "Christ never appointed two ways to Heaven, nor did He build a Church to save some and make another institution for other men's salvation. As none were saved from the deluge but such as were in the Ark of Noah, so none shall escape the eternal wrath of God which belong not to the Church of God." (Exposit. of Creed, p. 349.)

It is evident, therefore, that there is but one true Church of Christ, and that it is most important for us to belong to this Church if we wish to be saved. Which is it? Where can we find it?

CHAPTER III.

THE TRUE CHURCH

Q. Which is the True Church?

A. The true Church is that which we profess in the Creed: the Holy Catholic Church.

The true Church of Christ, being that which he founded and the Apostles established among all nations, is, therefore, the first and most ancient of all churches.

As the true way of salvation is found in the one true Church of Christ, all those who desire to save their souls should consider very seriously which is that one true Church. If the history of religion be examined we discover only one body of Christians who have existed since the days of the Apostles, who have ever held Communion with one another, no matter what nation or country claimed them, who have been in one faith and worship, and who have been under one Head, the Pope of Rome, the successor of St. Peter.

Those who believe that the Church in the days of the Apostles and early fathers was

infallible, and that Christ was with it protecting it from teaching error, must admit that the Roman Catholic is the true Church because she was the *first Church* so established by Christ.

As she was infallible in the beginning she continued so, always guided by "the spirit of truth" in such a manner as not to fall into error. Whence it follows that those churches which refuse to believe her teaching must have fallen into error and untruth.

Those who deny the infallibility of the Catholic Church have not improved their condition by leaving her to join others who confess that they may err. Yet the old Church, the Roman Catholic, has the promise of her Founder that He will be with Her unto the end of time, protecting Her from the Gates of Hell—a promise never given to those who rebelled against Her and broke away from Her Communion. As there is no evidence, then, that the Catholic Church has fallen into error, she is still in full possession of her power and authority, and ought to be believed.

Moreover, we shall now make it appear that all the marks of the true Church belong to the Roman Catholic Church, and to no

other. These marks are set down by the early fathers in the Nicene Creed, in which this article is inserted: "I believe in One, Holy, Catholic, and Apostolic Church." By these marks the true Church may be known at all times:

First. We may remark that in the Roman Catholic Church, and in no other, all the members, although of different nations, interests and languages, and spread over the world, nevertheless agree in one faith and worship, receive the same sacraments, hold the same principles of religion; all acknowledge the Bishop of Rome, as successor of St. Peter, to be Head of the Church; all obey one ecclesiastical authority; and thus all are perfectly one fold (Jno. x., 16), and one body (Ephes. iv., 4), as the Church of Christ must be.

On the other hand, those who have fallen from this Catholic Church are divided among themselves, having many different confessions of faith. The private spirit and private judgments which they and their leaders follow in expounding Scripture constitute the very principle of division.

Secondly. It was anciently prophesied of the Church of Christ that all nations should

flow unto her (Isaiah ii.). Her first pastors with their successors were sent to teach all nations (Matt. xxviii., 19); to preach the Gospel in the universal world to every creature (Mark xvi., 15); to preach penance and the remission of sin to all nations (Luke xxiv., 47). And their sound went forth into all the earth, and their words unto the ends of the earth (Ps. xviii., 5). And the ends of the earth have been converted unto our Lord (Ps. xxi., 28). The Redeemer shall be called the God of all the earth (Isaiah liv., 5). His church consisting, as in Heaven, so on earth, of all nations and tribes, and peoples, and tongues (Apoc. vii., 9).

All history attests that the Roman Catholic Church, and no other, is the Church from which all nations first received their Christianity; and as this Church converted all nations, she thereby became the Church of all nations, the universal or Catholic Church; and at present she justly claims this title as her own; and, as in all ages past, so at present she is commonly known and distinguished in the world by the name of Catholic, which no other church could ever obtain for itself.

By this mark the true Church is as visible as the sun; as it was in St. Augustine's time when, writing against the Donatists, he said: "that the very name of Catholic was enough to bind him to that Church."

Thirdly. The Roman Catholic Church has ever been governed by a clergy succeeding the Apostles by a lawful ordination and mission; but where is the sect that can show a succession of their clergy and mission from the Apostles, as we can a succession from the Bishops of Rome, even from St. Peter? It is impossible for any of the sects to do this. Their pretended mission and authority to preach and administer sacraments can mount no higher than their first founders. No Church, then, but the Roman Catholic can with propriety be called the Apostolic Church.

Fourthly. As none but the pastors of the Roman Catholic Church derive their mission and authority from the Apostles, who received them from Christ, it is only in this communion that the right and due administration of sacraments, the true worship of God and the preaching of the faith and doctrine of Christ, can be found. And as these are the means of all justifying and sanctifying grace, we must conclude that in this Church, and in no other,

grace and sanctity will ever be found and ever visibly appear.

In effect, the martyrs, confessors, holy fathers and doctors, holy monks and virgins all lived and died in the communion of the Roman Catholic Church. This, then, is the holy way of which Isaias prophesied: "It shall be called the holy way" (xxxv., 8). Not the broad way that leads to perdition, turning the grace of God into riotousness (Jude iv.), but the narrow way that leads to life, preaching confession of sins, enjoining penance, mortification, self-denial and urging the observance, not only of the commandments but as well of the evangelical counsels.

In a word, the efficacy and holiness of the doctrine of this Church have been made visible in the conversion of infidel nations; in the repentance of sinners; in the holy works of the saints who have lived and died in her communion; in the sanctification of all orders and ranks, who are ever holy, and advance in sanctity, in proportion as they follow the lessons which she gives them.

And if some are wicked who live in her communion, it is because they depart from her teaching.

CHAPTER IV.

THE CHURCH OUR GUIDE

"And if he will not hear the Church, let him be to thee as the heathen and the publican."

(Matt. xviii., 17.)

Q. What is the root and foundation of our justification?

A. Faith.

Q. What do you mean by Faith?

A. I mean a firm belief in all that God has taught and revealed for man's salvation.

Q. What are the grounds for such a faith?

A. The authority of God; I believe the mysteries of faith, purely because God has revealed them.

Q. How shall I know with certainty that God has revealed them?

A. By the authority and testimony of the holy Catholic Church.

Q. Can I with perfect security believe the Catholic Church in all matters of faith?

A. Yes, it is an article of the Apostles' Creed; I believe the holy Catholic Church.

Q. May not the Church lead me into error?

A. No, we have the promises of Christ, who is eternal truth, that His Church shall never fail, but teach all truth to the end of the world.

Divine faith is a firm belief in all those truths which God has revealed for our salvation. It is the gift of God, and justly does the Council of Trent say that it is the beginning and foundation of man's salvation and the root of all justification (Sess. 6c. 8). Without faith it is impossible to please God, as we read in St. Paul to the Hebrews (c. xi., v. 6): without it none can be a disciple of Christ, or a Christian. Behold, then, of how great importance it is to hold the true faith! You cannot be negligent or indifferent in the search of it, without peril to your salvation and injury to the Christian religion.

Now this faith must come to us by a divine authority. I mean that the divine mysteries and divine truths we are to believe

must be taught by some authority which God has appointed to teach them before they can be the object of our faith. Christ had this divine authority, having been sent by the Father. The Apostles had it, having been sent by Him. "As the Father hath sent me, I also send you" (John xx., 21). And the Bishops of the Catholic Church, with the Pope as their head, have it by lawful election and ordination as their successors.

As, therefore, those who heard the Apostles, and believed the doctrine of the Church in their times, believed upon a divine authority and had divine faith in what they believed, hence at present those who believe the divine mysteries of the Christian religion upon the faith and testimony of the Catholic Church, also believe upon a divine authority, and have a sound faith.

But those who believe according to their own private interpretation of Scripture, or that of some particular church, to which they adhere in opposition to the universal Church, believe upon an authority that has not a divine mission to teach; wherefore, their belief can be no more than persuasion, or opinion; that is, cannot be a truly Christian faith.

Those who have received authority from Christ to teach His Gospel and doctrine have received also authority to decide all all disputes about the sense of it and to distinguish truth from error; for to teach the faith and to expose the heresies contrary to it is one and the same act in a teacher.

There is, therefore, only one safe and secure way of believing, viz.: that way which God has appointed; and this is, first to hear the Apostles, and after them the Church which the Apostles established. By this means the world became Christian, and by this alone we are secured from error.

That this submission and obedience of the faithful to what the Church teaches might be rational and their faith firm and certain, when the Apostles were sent by Christ to teach all nations, He added this solemn promise: "And behold I am with you all days even to the consummation of the world" (Matt. xxviii., 20). Also a little before His passion, He made them another promise—of sending the Paraclete: "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of truth" (St. John xiv., 16). "But when He,

the Spirit of truth, is come, He will teach you all truth" (St. John xvi., 13).

It is acknowledged by all Christians that the Church in the time of the Apostles was made infallible or unerring, by virtue of these promises of Christ; for surely His perpetual presence and the perpetual assistance of the Holy Ghost could not fail to make it so.

For the same reason it has been infallible in all times. For the Church was no temporary institution, made only for some particular time or people; but it began with the Apostles, and was to continue in their successors who were to teach the Gospel to all nations and ages to the end of the world. As, therefore, the authority which Christ gave to His Apostles to preach the Gospel and baptize was conferred also upon their successors, so also His promise made to the Apostles to abide with them was extended to their successors.

Now you can understand how men who are fallible by nature may be divinely assisted to teach the oracles of divine truth without erring. In this sense Moses, the Prophets, the Apostles and the Church in their times, are acknowledged to have been infallible even by our adversaries; and in the same

sense we maintain the Apostolic Catholic Church to have been ever unerring by virtue of the aforesaid promises; so that the infallibility of God's Church rests, as it did in the days of the Apostles, upon the divine assistance of Christ and the Holy Ghost, the Spirit of truth ever directing and leading the Church into all truth.

In consequence of this divine authority and infallibility of the Apostles and the Church, they are truly called "the ministers of Christ and dispensers of the mysteries of God" (1. Cor. iv., 1), their whole knowledge of the truth being from God, as well as their power and authority to teach it. Wherefore, it is written: "He that heareth you, heareth Me" (Luke x., 16).

The Church in Holy Writ is spoken of as the "pillar and ground of truth" (I. Tim. iii., 15); "the glorious Church not having spot or wrinkle" (Ephes. v., 27); "the spouse of Christ betrothed to God in righteousness, and forever" (Osee. ii., 19). These titles exclude all notion of error and corruption in her.

We conclude, then, that the present Catholic Church can no more deceive us than the primitive Church which the Apostles founded; for the same promises of assistance were made

to the Church for all times. "Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii., 20). This Church, then, cannot deceive us, for she relies on the promises Christ has made to be with her; and so our faith rests more on His infallibility than on hers.

Thus, the authority of the Apostles and of the Church being divine, and both being appointed by Christ to teach all the world the mysteries and truths revealed by Him for our salvation, we not only may safely trust, but are absolutely commanded to hear and receive their doctrine, under pain of eternal anathema: "Go into the universal world and preach the Gospel to every creature; he that *believeth* and is *baptized* shall be saved, but he that *believeth not* shall be condemned." (Mark xvi., 16.) Here the Savior of the world promises Heaven as the reward of submission and faith; and threatens Hell as the punishment of those who do not believe.

Although many in the times of the Apostles sought other ways of coming to the truth, there was no other safe way of coming to it but to hear the Apostles and the Church. In like manner at the present time there is only one safe way to know the truth, that is, to

hear and follow the doctrine of the One Holy Catholic Church. As it was the distinctive mark of the heretics in those primitive times not to hearken to the doctrine of the Apostles and the Church, so in all times it is a sure mark of heresy not to hear the Church.

As all are to learn their faith from the Church, it is necessary that all should become members of it; and therefore this article is inserted in the Apostles' Creed: "I believe the holy Catholic Church." Thus the world is taught, by this pubic profession of faith, the certain and only way of coming to the knowledge of truth, and is directed thither where it is to be found. Accordingly, we read in the Acts: "The Lord increased daily together such as should be saved" (Acts ii., 47).

Have we not indeed received our faith, and all the mysteries of religion, from this holy Cathoic Church? Our belief in the Trinity, Incarnation, Baptism, the Holy Eucharist, and all other articles of our holy religion, together with the Apostles' Creed, and the Scriptures themselves; none of these could be believed with divine faith unless we had first believed the unerring authority of the

holy Catholic Church, which recommends them as divine truths.

Moreover, the Church of Christ has been established to instruct all nations in the truth of the Gospel; and this being as necessary at one time as at another, it is essential that such a Church should never fail, but should continue for the instruction of all people as long as there remain people to be instructed. Hence its divine Founder declared that He would build it upon a rock, and that the gates of hell should not prevail against it. (Matt. xvi., 18.)

To conclude: if the primitive Church was thus divinely assisted, the pastors thereof had a right to be believed, and to require of the people whom they instructed to receive their doctrine, for it was the word of God; the Church has the same right and authority in all times.

Nor can this be called "Tyrannizing over our judgments;" but rather, if God has provided for us such an unerring guide as this Church, those who know how to confide in God may with great security believe all it teaches, and should consider it the best security and the greatest blessing He could provide for His people; for by this means all the members of His Church, though of the

meanest capacity, are as safe and secure in their belief as those of the highest capacity; all have the same unerring guide to follow, and all, as long as they follow it, partake of its infallibility so far as never to err in matters of faith.

To follow such an authority it not indeed to lay aside reason, as our adversaries would insinuate, but to act with the most perfect reason; it is not exposing ourselves to the hazard of being led into error, but providing a security against error and against the delusion of our own private judgment; against the errors into which private churches, when dissenting from the universal Church, are ever sure to fall.

CHAPTER V.

THE BIBLE ALONE NOT OUR GUIDE

"Understanding this first, that no prophecy of Scripture is made by private interpretation."
(II. Peter i., 20.)

Q. Are not the Scriptures a sufficient guide in religion?

A. No; they are not, without an authentic interpreter.

Q. Where shall we find an authentic interpreter?

A. In the Catholic Church.

Q. Are not the Scriptures the pure word of God?

A. The Scriptures are indeed the word of God; but if the Scriptures are wrongly interpreted, they become the *word of man.*

The word of God, as the Protestant Bishop Walton says, does not consist in mere letters, whether written or printed, but in the true sense of it

---

Christians admit they must believe what Christ has taught. He has declared it. "He

that believeth shall be saved. He that believeth not shall be condemned."

But how are we to know what Christ taught? What guide will lead us into this sanctuary of truth? "The Bible, the Bible alone," says the Protestant. As salvation depends on believing what Christ taught, the Guide we are to follow must be *universal* as to *time* and *persons*, and a *sure* guide.

Is the Bible such a guide? Is it universal as to *time?*

Christ never wrote anything. He did not instruct His Apostles to write. He did say "Go preach," "Go teach," but not a word about writing. The New Testament was not given to the people immediately after Christ had left this world.

St. Matthew wrote is Gospel about six years after Christ had ascended into heaven; St. Mark, ten (10) years; St. Luke, twenty-four (24) years; St. John, sixty-three (63) years. What guide did the people follow during these years? How did they learn the truths of Christ?

In the year 393 the Catholic Church held a Council at Hippo in Africa and decided what writings were inspired. The New Testament was then given to the world. For

very near 400 years, therefore, the world was without the New Testament. If the Bible alone is our guide, all those people who lived during those years did not have a guide; they could not learn the truth in order to believe and therefore they must have been lost. Who would say this?

Were these Christians who lived during the first four centuries true followers of Christ?

Certainly; many of them shed their blood for Christ's sake. Yet not one of them ever saw a New Testament. How did they become Christians if the Bible alone is our guide?

The Bible is not universal as to *time* Is it universal as to persons? We all have an equal right to salvation. The Guide, therefore, which God would give must be one that will be suitable for all classes of people, rich and poor, learned and ignorant. The art of printing was invented in the fifteenth century. The labor of writing books was very great and made them very expensive; only the very wealthy could possess a Bible. The Bible is a silent teacher; it does not speak to you; to learn what it contains you must take it up and read it. The ignorant, therefore,

cannot use it. It cannot be a guide for them. Hence the Bible is not a guide for all classes of people, because the poor for centuries could not possess one, and the ignorant in all ages could not use one. How could they learn the truths of Christ, if the Bible alone is our Guide? The Bible is not a universal guide as to persons.

Is it a sure Guide? If so, it will lead all to the truth, now truth is one. What happens to those who take the Bible alone as their guide?

One man reads the Bible and believes that Christ is God and man; another reads the Bible and thinks that Christ is only a man. Here is one denomination that tells us that it is plain from Scriptures that all men are born wholly depraved; and, from the same source, it is affirmed, by a large and intelligent class, that men are born altogether good. One society tells you that only the few, the elect, will be saved; and the Universalist answers by saying no one will be damned. One proclaims if a man only believes aright he will be saved, and another maintains that it is no matter what a man believes, if he only acts rightly. One asserts that the only way to be baptized is by immersion in water; and an-

other says it is enough to be sprinkled with water; while a third declares that no water at all is necessary, baptism being altogether spiritual. These are only a few examples of the contradictions we behold in those who use the Bible alone. It is not, therefore, a *sure guide*. As it is not a sure guide, nor a guide suitable for all people, and at all times, the Bible cannot be the Guide given to us by God to teach us what we are to believe.

But Christ Himself tells the Jews: "Search ye the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (Jno. v., 39).

And the inspired writer commends the Jews of Berea because "they received the word of God with all eagerness, daily searching the Scriptures, whether these things were so" (Acts xvii., 11).

What do these texts prove? "Search the Scriptures." What Scriptures? The New Testament? No, for it was not yet written. "Search the Scriptures!" and for what? Because "they testify of me." You will find in them proof sufficient that I am the Christ, the Savior. The Bereans were commended because they searched the Scriptures, *i. e.*, the Old Testament, to verify what had been told

them about Christ being the Messiah. We still refer Jews and infidels to the same proofs of Christianity.

But does not St. Paul praise Timothy for using the Bible as a rule? "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii., 15).

Certainly every part of divine Scripture is useful and profitable, we admit, but it alone is not our rule. What Scriptures did Timothy read? Not the New Testament, for it was not written. Are we then to take the Old Testament as our Guide? The Bible is the inspired word of God, but He never intended we should use it without an interpreter, the Church.

Moreover, Scripture is not always followed by those who pretend to make it the rule of their faith.

Nay, it may be easily proved that the sectaries, who pretend to build their faith on

Scripture and on no other grounds, not one in fact does build on it; for with a little reflection it can be seen that they follow it only as it is expounded to them; some expounding it according to their own private judgment; others, according as they hear it interpreted by some teacher or particular congregation. So that they do not in truth follow the pure word of God, but only that sense which some of these interpreters, who, by their contradictions, have given full proof to the world that they do not all expound it in the right sense, attribute to it.

Wherefore, their followers, in this case, are not guided by the pure word of God, but by the authority of mistaken men, and upon this their religion is built. This is evident. I may add that none of them, in fact, have learned their religion by reading Scripture, but by the instruction of parents, ministers, and catechisms; and all choose their religion before they have ever read the Scriptures or are in any way capable of understanding them. Thus it is far from the truth that Protestants all build their faith on the Scripture, and on nothing but Scripture.

When, therefore, you take the written word for your rule, let the Church be your

judge for the sense of it, and you will have nothing to fear. The Church is the only authentic judge of what books are to be held as canonical Scripture, of what translation is to be received, and of what is the true sense of the text in controverted points.

By the Church we mean the Bishops, with the Pope as their supreme head, the successor of St. Peter. These have received from Christ a divine authority to teach and to be believed —to teach, I say, the written word, as well as the unwritten, and consequently to expound it when the sense is disputed; for to teach the word of God, and to expound the true sense of it is one and the same act in the teacher, as I noted above.

The sacred text itself teaches that the Scriptures are not to be interpreted by private judgment. "For," says St. Peter, "no prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke inspired by the Holy Ghost" (II. Pet. i., 20). Here the reason is given why the Scriptures are not to be expounded by every man's private judgment, viz: that every part of the Scripture was

delivered by the Holy Ghost, by whom the sacred writers were inspired.

By whom, then, are they to be interpreted when their sense is disputed but by those to whom the Holy Ghost was promised and given for the teaching of all truth—the Apostles and their successors? "But when He, the Spirit of truth, is come, He will teach you all truth" (Jno. xvi., 13). This promise was not made to every particular person that undertakes to expound Scripture by his own private judgment, but to the Church alone.

CHAPTER VI.

OUT OF THE TRUE CHURCH THERE IS NO SALVATION

"And the Lord increased daily together (to the Church) such as should be saved." (Acts ii., 47.)

Q. Which is the right way to salvation?

A. To believe and join communion with the one holy Catholic Church, the Communion of saints, which you profess in your Creed.

If those of a different communion, who say that people may be saved in all religions, are sometimes admonished by Catholics that without the true faith, and out of the true Church there is no salvation, it is not done from want of charity, or through ill will, nor by rash judgment; but from a full conviction that the Catholic Church is the true Church of Christ, and that, consequently, all such as do not join communion with this Church are under the wrath of God, and are

not in the way which Christ appointed for the whole world as the way of salvation.

In this sense, to affirm that out of the true Church there is no salvation for such persons as through their own fault stay out of it and live and die in unbelief, is, I say, not uncharitable, but rather the greatest charity, as advising people for their eternal good and admonishing them to quit error and to set themselves in the right way to Heaven. This is rather zeal than want of charity.

It is the same kind of zeal as moved the Prophets in ancient days to call upon the Jews to forsake their evil ways; the same zeal as moved the Apostles to expose their lives to propagate the truth of the Gospel. It is told us in Holy Scripture that "Without faith it is impossible to please God" (Heb. xi., 6). If I endeavor to bring my neighbor to this faith, which alone can save him, is this against charity?

To say: Out of the true Church there is no salvation, is no more than what St. Paul teaches in his epistle to the Galatians (vs. 20, 21), where he numbers heretics among those that shall not obtain the Kingdom of God. It is no more than our Savior Himself says: "He that believeth and is baptized shall be

saved, and he that believeth not shall be condemned" (Mark xvi., 16).

Is it uncharitable to say that no one can be saved without keeping the commandments? "If thou wilt enter into life, keep the commandments" (Matt. xix., 17). Or to say that no one can be saved without baptism? "Unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God" (John iii., 5).

In a like sense it is not uncharitable to say that no one can be saved without the true faith: "Without faith it is impossible to please God." Now, some of the texts which exclude sinners from Heaven may appear uncharitable to *them*, as others do to unbelievers; but all who take offense at these words should consider that the truths which the Church here declares are not from herself, but from the clear and express word of God. How, then, is the Church uncharitable in declaring the warnings of the Gospel?

Charity does not invent new ways to Heaven; but endeavors to assist others to find the way of truth and to reclaim them from the way of error. Charity seeks only the good of others, then, when it admonishes them that without faith it is impos-

sible to please God; and that out of the true Church there is no salvation.

On the contrary, it would be very uncharitable to say that people may be saved in *any* church or religion; because this would be confirming them in error against the truth which is revealed for their salvation. As there is but one God and one Christ, so there is but one faith, one fold of Christ. There is a wide difference between a flattering enemy, who tells you you are safe even in your errors, and a charitable friend, who advises you to leave them. Charity "rejoiceth with the truth" (I. Cor. xiii., 6).

But is it not presumptuous to say that any one not belonging to the Catholic Church shall be lost?

Catholics do not say that a person who dies without being a member of the visible Church is lost. We judge no one. God alone can do this. And no human eye can discern what takes place in the heart of any one. Catholics believe that non-Catholics who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true one (which is called *being in good faith*) are not excluded from Heaven,

provided they believe that there is one God who will reward the good and punish the wicked; that Jesus Christ is the Son of God made Man, the Savior of Mankind, in whom we must trust for our salvation; and provided that they repent sincerely of ever having offended God by their sins.

Catholics believe that persons who have these dispositions, and who have no suspicion of their religion being false, and who have no means to discover, or have failed to discover, although they made efforts to do so, the true religion, and are so disposed in their heart that they would *at any cost* embrace the Roman Catholic religion if they knew it to be the true one, *are Catholics in spirit* and in some sense within the Catholic Church without knowing it themselves. We hold that these Christians belong to the "Soul," as it is called, of the Catholic Church, although they are not united to the visible body of the Church by external communion with her and by outward profession of faith.

The case is different, however, when a person neglects to learn from the proper sources what the Catholic Church holds and teaches, fearing that, were he to become convinced of the truth of the Catholic faith,

he would be compelled by his conscience to abandon his old form of worship, at the loss, perhaps, of friends and worldly goods.

This very fear shows that such a person is not in good faith, and that his ignorance is not of such a nature as will excuse him before God. He is one of those who "Love darkness rather than light" (John iii., 19); and you know that the Master has said: "He that believeth not is condemned."

Consequently, if we were to judge such a person by the words of Divine Truth, we should say that he is lost. However, even such a one may, at the last moment, repent of his negligence in this matter. He may sincerely wish and desire to know, to believe, and to do all that God demands in order to be saved, and thus, perhaps, at the last moment, may obtain God's forgiveness. Hence it is that we cannot and do not say of any one that he is lost. But who would wish to risk his salvation on such a possibility?

CHAPTER VII

ON THE SUPREMACY OF ST. PETER AND HIS SUCCESSORS

"Feed My Lambs; Feed My Sheep" (St. John xxi., 16, 17).

Q. Who is the Pope?

A. He is the Bishop of Rome, the successor of St. Peter, and head of Christ's Church on earth.

Q. When did Christ make St. Peter head over His Church?

A. When He said to him after His resurrection: "Feed My lambs; Feed My Sheep" (John xxi., 16-17). He then gave him power to feed and govern the whole flock.

We hold and believe that, as there never was a civil government but had a head or supreme power over it to administer justice, to make laws and preserve peace and unity, so it is equally necessary in the Church that there should be one head over all other pre-

lates, to keep order and unity therein.

All power and authority in both Church and State is from God, according to that word of St. Paul: "Let every soul be subject to higher powers; for there is no power but from God, and those that are, are ordained of God" (Rom. xiii., 1, and I. Pet. ii., 13). To obey our lawful superiors both in Church and State is an indispensable duty of Christian sake" (Rom. xiii., 5): What more salutary, morality. "Wherefore, be subject of necessity, not only for wrath, but for conscience both to Church and State, than this doctrine?

Now, as God always had a Church of chosen people to love and serve Him, so He appointed a head over them; as Moses and Aaron in the old law, and St. Peter and his successors in the new. This supremacy of St. Peter was promised and declared in very remarkable terms by our Savior in St. Matthew xvi., 17, 18, 19.

There we find Peter making a full confession of the Divinity of Christ, and hearing the reply of our Lord to him as follows: "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in Heaven. And I say to thee that thou art Peter; and upon

this *rock* I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed in Heaven."

What He then promised to Peter He conferred upon him after His resurrection, viz., jurisdiction over the whole flock, as we read in St. John (xxi., 15, etc.): "When, therefore, they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My Lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My Lambs. He saith to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He said to him the third time: Lovest thou Me? and he said to Him: Lord, Thou knowest all things; Thou knowest that I love Thee. He saith to him: Feed My Sheep."

Here Christ gave to Peter the power to feed and govern the whole flock, both the

Lambs and the Sheep. This is not our private interpretation of the text, but the unanimous doctrine of the ancient fathers, that our Saviour by these words appointed St. Peter the head pastor over His Church on earth; and that his supremacy descends by divine right to his successors.

Who are his successors but the Bishops of Rome? He translated his chair from Antioch to Rome, and died there a martyr under Nero; and Rome has been the seat of his successors ever since. I never heard of any others but the Bishops of Rome that claimed to succeed to his supremacy.

The Fathers and Councils have unanimously acknowledged the supremacy of St. Peter, and of his successors, the Bishops of Rome. Noted is the saying of St. Jerome: "Among the twelve one is chosen, that a head being appointed, the occasion of schism might be taken out of the way" (Cont. Jovin. L., I. c. 14) St. Peter was the first; and after him all his successors.

In fact, has he not been succeeded by a visible succession of 263 Bishops of Rome, acknowledged as supreme pastors of the Church down to our times? It would be endless to cite at length all the ancient Fathers

who have attested the supremacy of St. Peter and his successors.

In the fourth Council of Lateran, under Innocent III., with the consent of both the Grecian and Latin Bishops, a decreee passed: "That the Church of Rome, by the disposal of the Almighty, holds the principality of ordinary power above all others, as being the mother and mistress of all faithful Christians."

The decree of the Council of Florence is as follows: "We define that the Holy Apostolical See and the Bishop of Rome holds the primacy over the whole world. And that he is the successor of St. Peter, Prince of the Apostles, and true Vicar of Christ, and Head of the whole Church, and the father and doctor of all Christians. And that to him, in St. Peter, was given by our Lord Jesus Christ full power to feed, and rule, and govern the universal Church."

The supremacy of the Bishop of Rome may be also clearly seen in the privileges which he always enjoyed in the Church, and which belong to none but the supreme pastor.

First. That all Bishops throughout the Christian world, who find themselves aggrieved by their ecclesiastical judges, whether provincial or national synods, or patriarchs,

can have recourse by appeal to the Bishop of Rome; this alone shows that he has ever been acknowledged by the Church as supreme pastor.

Secondly. That in all disputes arising concerning matters of faith, those Christians who adhered to the Bishop of Rome and the Apostolic See have ever been accounted Catholic and orthodox, and those who separated from him were looked upon as heretical or schismatical.

Thirdly. That nothing concerning faith could be decreed and defined, so as to make such decree effectual to the universal Church, without the consent and confirmation of the Bishop of Rome. This is ample proof that he has the government of the whole flock; as other prelates have only of their own diocese or province

In a word, as the Church of Christ is a spiritual body diffused over many nations, and under many temporal princes, to which uniformity in faith is absolutely necessary that there should be one supreme pastor over such a body, to unite all national churches in one universal church, since all are bound in duty to the profession of one and the same faith.

How can the members of the church, dispersed in so many nations and kingdoms, be kept in unity unless some head, some supreme pastor, have authority over them all? Since, therefore, God would have one Catholic Church throughout the world, it was necessary that He should appoint one head.

In effect He did appoint one in the person of St. Peter, and prayed for him that his faith might not fail. But the supremacy of St. Peter, established by Christ for the protection of His Church, was not to die with him, but was to descend to all his successors, to feed, to rule and to govern the flock, as long as the Church shall endure, to the end of the world. Hence, the Fathers and Councils, and all faithful Christians have ever acknowledged the supremacy of St. Peter, still surviving in his successors, to be of divine right.

Yet the Roman Catholic Church never defined that the Pope had authority to depose princes, or dispense with our allegiance to lawful sovereigns; or to license subjects to take up arms against them. In the decree or definition of the Council of Florence for the Pope's supremacy, as above cited, there is no mention of any such deposing power, nor

in the creed of Pius IV., nor in any other creed used in the Roman Catholic Church.

On the contrary, the Church constantly teaches our Saviour's command: "Render to Cæsar what belongs to Cæsar." The Pope is supreme in spirituals, but not in temporals. The Pope may interdict and excommunicate princes, even Cæsar himself; but it is not part of our Catholic belief that he can deprive them of their thrones.

As the obedience of our will is a duty necessary to the keeping of God's commandments, so is the submission of our understanding and judgment to make us true and perfect members of His Church. "Obey your prelates and be subject to them" (Heb. xiii., 17). As neglect of the first duty is the ruin of innumerable souls who follow their own will and disregard that of God; so is neglect of the latter duty the destruction of many who follow their own private judgment, contrary to the will of those whom God has placed over them. This disobedience is the nurse and the mother of all infidelity and heresy.

Now as God has placed the chief primate or head over His whole Church, we are all called upon to be obedient to him in spir-

ituals. If by the divine law we are obliged to obey our ordinary prelates, and be subject to them, how much more are we obliged to be subject to him who is our prime and chief prelate? I mean the Pope, the successor of St. Peter, as all true Christians have ever held. Remember that divine saying of Christ to Peter: "And I will give to thee the keys of the Kingdom of Heaven; and whatever thou shalt bind upon earth, it shall be bound also in Heaven; and whatever thou shalt loose upon earth, it shall be loosed also in Heaven" (Matt. xvi., 19).

CHAPTER VIII.

THE INFALLIBILITY OF THE POPE

Q. What is meant by the infallibility of the Pope?

A. That the Pope is infallible when he teaches the faithful "ex cathedra," that is "from the chair" of St. Peter, in matters of faith and morals.

Q. The Pope is only a man. May he not fall into error?

A. No; the Catholic Church teaches that he, as the visible Head of the Church, is protected by a special providence of God from wrongfully interpreting the word of God and from teaching error, when, as successor of St. Peter and pastor of the Universal Church, he defines a doctrine concerning *faith or morals.*

We do not say the Pope is impeccable, for we know he may sin; but we do hold that he is infallible, when, as Head of the

Church, he teaches what is to be held of faith or morals.

The infallibility of the Pope was defined by the Vatican Council in the fourth session, Chapter iv., on the 18th of July, 1870, in these words: "Wherefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Savior, the exaltation of the Catholic Religion and the salvation of the Christian people, WE, THE SACRED COUNCIL APPROVING, TEACH AND DEFINE that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra,* that is, when discharging the office of Pastor and Teacher of all Christians, by reason of his supreme Apostolical authority, he defines a doctrine regarding faith or morals to be held by the whole Church, possesses, by the divine assistance promised to him in Blessed Peter, that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding Faith or Morals: And that therefore such definitions of the said Roman Pontiff are of themselves irreformable, and not from the consent of the Church."

The promulgation of this decree by the Council of the Vatican was not introducing a *new doctrine* into the Church, but only defining in clear terms what was the Faith of the Church.

The Pope at all times was looked upon as the Head of the Church, and his judgment of a case was final. The famous maxim of St. Augustin has often been repeated as expressing the Catholic faith on this point: "Rome has spoken, the cause is ended."

Let no one suppose, however, that when Catholics profess to believe in the infallibility of the Pope they constitute the Pope an exhaustive dictionary of revealed doctrine, or an inspired oracle capable of determining questions of faith on the spur of the moment. The Pope, before deciding a case, will make use of all natural means in his power; he may call councils, consult Bishops, spend perhaps years in investigating the case, but then, in the end, if he gives an ex cathedra judgment, we know, from the Divine promise, that the decision is the verdict of God—expressed through the Pope.

As Cardinal Gibbons says, "The Sovereign Pontiff is to the Church, though in a more eminent degree, what the Chief Justice is to

the United States. We have an instrument called the Constitution of the United States, which is the charter of our civil rights and liberties. If a controversy arise between two States regarding a constitutional clause, the question is referred, in the last resort, to the Supreme Court at Washington. The Chief Justice, with all his associate Judges, examines into the case, and then pronounces judgment upon it, and this decision is final, irrevocable and practically infallible."

What would follow if we had no such court? Confusion and anarchy without end.

The revealed word of God is the Constitution of the Church. This is the Magna Charta of our Christian liberties. The Pope is the official guardian of our religious constitution, as the Chief Justice is the guardian of our civil Constitution. When, therefore, the Pope speaks in his capacity of Head of the Church, his decision is final, irrevocable and infallible. The Master's words still live: "Thou art Peter, and on this Rock I will build My Church, and the gates of hell shall not prevail against it" (Matt. xvi., 18).

CHAPTER IX.

THE SACRAMENTS

Q. What is a Sacrament?

A. A sacrament is an outward sign of inward grace, instituted by Christ, by which grace is conveyed to the soul.

Q. How many Sacraments are there?

A. Seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

In her sacramental system, the Church shows herself truly a mother, ever solicitous for our eternal welfare.

God has created us for Heaven. The end of our existence is to be united to Him eternally. This end of our being is not *our right*, but it has been given to us by God. It is above our nature, hence it is called our supernatural end. To reach it, natural means will not suffice; we need supernatural help or what is commonly called *Grace*.

Grace may be defined a supernatural gift, bestowed on us by God for our sanctification and salvation. Scripture informs us that Grace makes us the children and friends of God, that it makes us temples of the Holy Ghost, and that is is the indwelling in us of the Spirit of God.

This gift of God, grace, so necessary for our salvation may be obtained in various ways. Prayer is an ever ready means to obtain grace for our daily needs. "Ask and it shall be given you" (Matt. vii., 7). Acts of charity to our neighbor draw upon us the grace of God. "Give, and it shall be given to you" (Luke vi., 38).

The sacraments, however, hold the first place as channels to convey Grace to our souls. Prayer *obtains* grace for us, the sacraments *confer it.* They are so many channels through which the fruits of the sufferings of Jesus Christ flow into our souls.

Three things are required for a sacrament: 1, a visible sign; 2, an invisible grace; 3, the institution by Christ.

As we are made up of soul and body, and as the soul manifests its operations through the senses of the body, and, moreover, as we by outward and sensible acts exhibit our wor-

ship of God and our dependence upon Him, so also God has been pleased to consecrate certain sensible actions by the performance of which He gives us a pledge that grace is bestowed upon us.

This outward action to which grace is attached must have been instituted by Christ, for it is solely from Him and through His merits that these sensible signs have the power of giving us grace. Some of these Sacraments He instituted before His Passion, others between His resurrection and ascension, and it is by means of these Sacraments that He wished to apply to our souls the fruit of His sufferings and the price of His death.

The Catholic Church teaches that the effect of the sacraments does not depend upon the worthiness of the minister, but upon the merits of Christ, which are applied to our soul by doing that act appointed by Christ. It makes no difference, therefore, to the one who receives the Sacraments with proper dispositions whether they be administered by one in the state of grace, or in the state of sin. St. Gregory of Nazianzen says: "An iron seal doth as well express the image of a king as a silver or gold one;" so the grace of God is as well imprinted by the Sacraments in the soul

of man by an iron minister, one in sin, as by a gold one.

Scripture nowhere informs us that there are seven Sacraments. Why do Catholics believe in them?

Neither does Scripture inform us that there are two Sacraments, yet non-Catholics very generally believe Baptism and the Lord's Supper to be Sacraments. There is the same authority in the word of God for the five that are rejected as for the two that are admitted. The same principles that deny any of those five would lead equally to a denial of the two. The schismatical churches of the East as well as the Catholic Church profess that Christ instituted seven Sacraments. The Church from the days of the Apostles has taught belief in the seven Sacraments.

Why are there seven Sacraments? Because the spiritual needs of the soul correspond to the natural wants of the body, and the seven Sacraments satisfy all these needs.

Seven things are necessary for man: to be born; to grow; to be nurtured; to be cured when sick; when weak, to be strengthened; as a social being he needs some one to govern and rule him; lastly, he requires to perpetuate himself by legitimate offspring.

The spiritual needs of the soul are similar to the natural wants of the body. When we come into the world we are in sin, we need a new birth; by Baptism we are born again to Christ. It is not enough to be born, we must grow and acquire strength; Confirmation gives to our souls that growth and strength. To preserve life we need food; the Eucharist is the food of the soul. "My flesh is meat indeed, and My blood is drink indeed" (John vi.,35). We may suffer from sickness and infirmities; Penance cures them and restores spiritual health to the soul. When death is near, we need special helps; Extreme Unction removes the traces of sin and strengthens the soul in her last moments. Good order and peace require that society be presided over by those with power to rule; Holy Orders gives to the Church Pastors to rule and govern it. Society needs to be propagated; God has sanctified the conjugal union, and by Matrimony parents receive grace to love one another and to bring up their children in the love and fear of God.

Thus every need of the soul is provided for in the seven Sacraments. How beautiful is it not and what a help to a holy life to have ready access to those channels of grace!

But, why limit the reception of God's grace to sensible signs? Cannot God give His Grace without these signs?

Yes, God can give His grace without these signs, but if He has chosen so to order His grace that its reception depends upon outward signs or acts, why should we question His acts? When He created the world He made it out of nothing, but when He formed man it was out of the earth. He sent His Holy Spirit upon the Apostles, not in an invisible manner, but in the form of fiery tongues. He converted Peter with a look; but he hurled Paul to the ground and rebuked him for His persecution of the Church when He gave him the grace of conversion. How can we, therefore, lay down rules how God is to give His grace? If in condescension to our weakness He has established *sensible signs* as channels of grace, to inspire us with confidence and hope, why should we question His actions?

How can Baptism cleanse the soul? What is Baptism but words and water? What can words and water do? I answer this question in the words of Lacordaire: "What can words do, and what have they not done? They can serve to infuse the spirit of one man into a nation, and in the time of oppression to turn

slaves into heroes. What can water do? Is this to be asked in the nineteenth century, when we see the application that has been made of it by the genius of man, as an instrument for commerce and civilization? What else is steam but water acted upon and applied by the mind of man? If water is so powerful when the genius of man is in it, what may it not do when the genius of God is there! When Christ healed the blind man He touched his eyes with clay. It was a lesson. It shows how God lowers the pride of man by conferring the riches of grace upon him by the use of sensible signs. Such are the Sacraments."

CHAPTER X.

BAPTISM

Q. What is Baptism?

A. Baptism is the sacrament which cleanses us from Original Sin, makes us Christians, children of God and heirs of heaven.

Q. Is Baptism necessary to salvation?

A. Yes; for without it "we cannot enter the Kingdom of God" (John iii., 5).

The design and purpose of our Divine Redeemer in the gift of the seven Sacraments, as I showed you in the preceding chapter, is to restore to us, and to maintain in us, in the manner best suited to our nature, the life of grace, which Adam lost.

The first step in this restoration is the passage from our natural state to the life and grace of the supernatural state. Thus St. Paul speaks of it: "Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness

and hath translated us into the Kingdom of the Son of His love" (Col. i., 13).

Such is the fruit of the Sacrament of Baptism.

Baptism is a Greek word and signifies to plunge, to immerse, to dip in water, or to wash or purify with water. The outward washing of the body with water is typical of the inward cleansing of the soul by the grace of God. Man receives his natural life when he is born into this world by the laws of nature. He becomes a member of the Church when he receives his spiritual birth—Baptism. By natural birth we become the sons of man, by Baptism—spiritual birth—we become the "Sons of God." Our Savior spoke of this spiritual birth when He said to Nicodemus, "Amen, amen I say to thee, unless a man be born again he cannot see the Kingdom of God" (John iii., 38). Baptism is the sacrament of regeneration, by which we are born into a spiritual life and become children of God and heirs of heaven.

The necessity for all to receive this sacrament, in order to be saved, is clearly expressed in the words of Christ to Nicodemus, who understood our Savior to speak of a natural birth, and wondered how such a thing could

come to pass when a man is old. The Savior explains the meaning of His words: "Amen, amen I say to thee, except a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John iii., 5). Man is not to enter the womb of his mother and be born again, for this would be impossible, but he is to be born again of water in Baptism and of the Holy Ghost. Unless this spiritual birth takes place he cannot enter the Kingdom of God. Again, when our Savior gave His Apostles their commission to teach and baptize all nations, He said: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark xvi., 16). From these words of our Savior we learn that our salvation depends upon believing and being baptized. Faith alone is not sufficient, baptism is also required. The conversion of St. Paul shows us that neither faith nor prayer, nor fasting, nor repentance will suffice without baptism; for although St. Paul had been doing all these things when Ananias came to him, he said: "Arise and be baptized, and wash away thy sin" (Acts xxii., 16).

Is there no hope of salvation except for those actually baptized?

There are two cases in which a person may be justified and saved without actually receiving the Sacrament of Baptism. The first is that of a person who dies, having sincere sorrow for all his sins, and an earnest desire to do all that God requires in order to be saved. If, however, he has a knowledge of baptism, he must have a desire to receive it. The second case is that of a person who suffers martyrdom for the faith before he receives baptism.

In these cases the effect of the sacrament, viz., justification, is obtained, although the sacrament is not actually received.

Why are infants baptized? Because the Catholic Church considers the sacrament necessary for them also, if they would be saved. The word of our Savior, "Unless a man (person) be baptized he cannot enter the Kingdom of God," applies to every individual of the race. The word "man" does not mean a male adult, but an individual, a person, and a child an hour old can so be called, hence the Church from the days of the Apostles taught and practiced infant baptism. This we know from the writings of the early Fathers. In the second century St. Dionysius wrote: "It is a tradition of the Apostles that

infants should be baptized." (Eccl. Hierarch, c. ult.)

St. Cyprian writes: "It seems good, not only to him, but the whole Council, that little ones should be baptized even before the eighth day." (Lib. 3, Ep. ad Fidum.)

There are certain texts in Scripture that lead us to infer that the Apostles baptized children, such, for example, as when we read that "Lydia was baptized and her household" (Acts xvi., 15), and the "jailer was baptized and presently all his family" (Acts xvi., 33). St. Paul testifies he "baptized also the household of Stephanus" (I. Cor. i., 16).

It cannot be proven that there were children in these families, but the presumption is that there were.

We are all born stained with sin; baptism is the layer wherein sin is washed away. It must therefore be applied to the infant as well as to the adult. For the infant also must be reborn to God "of water and the Holy Ghost" if it would enter heaven.

What becomes of children who die without baptism? Are they lost?

Revelation is silent on this matter. The opinion held by learned and wise men is that these children will not suffer in the next

life, as they have not been guilty of personal sin. They will not enter heaven, as baptism is the sacrament that gives us a right to heaven, and this they have not received. They will, however, enjoy great natural happiness and be perfectly content in their lot. Heaven does not belong to us by right; it is a gift of God, and to obtain it we must comply with God's conditions, viz., baptism. These infants suffer no injustice in being deprived of heaven, as they have no claim upon a supernatural end, not having been reborn to a spiritual life. What this state will be we cannot clearly define; but reasoning on the goodness and justice of God, we argue that as they have not sinned, they will not suffer, but that God will confer upon them happiness suitable to their existence.

The Catholic Church recognizes three modes of Baptism: by sprinkling or aspersion, by pouring or affusion, and by immersion. These three ways are all valid. In the early days of the Church the usual way was by immersion, but even in the days of the Apostles it was not the only way, as the sick, those in prison and others were baptized by affusion or pouring. The account given us in Scripture of baptism administered by the

Apostles leaves us to conjecture in what way it was given. The natural inference is that it was by pouring on. Read Acts ii., 41; xvi., 32; xix., 5; x., 47; ix., 18.

Some sectarians seem to consider John the founder of Baptism. The Baptism of John was not a Christian Rite; it was a mere preparatory rite, emblematic of penance. It did not confer grace, "for grace and truth came by Jesus Christ" (John i., 17). Had it been the same as the Baptism of Christ, no one who had received it would have been baptized anew, yet we find that persons who had been baptized by John were not considered members of the Christian Church until they afterwards received the baptism of Christ. St. Peter in his first address to the people in Jerusalem says: "Do penance and be baptized every one of you in the name of Jesus Christ" (Acts ii., 38). He urges each one to be baptized, yet most of them, perhaps, had been baptized by John.

In the nineteenth chapter of the Acts we have a clear case: St. Paul meets with some of the disciples of John, he instructs them in the doctrine of Christ, and the Scripture says: "Having heard these things, they were baptized in the name of the Lord

Jesus." If, therefore, the baptism of John was sufficient and had made them Christians, why did the Apostles rebaptize them in the name of the Lord Jesus? John's baptism was but a baptism of penance, preparing the people for the coming of Christ the Savior.

St. Augustine informs us that the baptisms administered by Judas were not repeated, but were valid, because it was the baptism of Christ which he administered; but the baptisms of St. John the Baptist were repeated because his were not conferred in the name and by virtue of the institution of Christ. (Aug. Ap. Cat. Conc. Trid.)

Dear reader, reflect seriously upon the importance and necessity of receiving Christian baptism. Remember Christ is our Teacher; we are to follow His words, as interpreted by the Catholic Church, which He has given to us to be our Guide in religion.

CHAPTER XI

THE HOLY EUCHARIST.

"Take ye and eat; this is My body" (Matt. xxvi, 26).

Q. What is the Holy Eucharist?

A. It is the body and blood, soul and Divinity of Jesus Christ, really present under the appearance of bread and wine.

Q. How do you prove that the body and blood of Christ are really present in the Sacrament?

A. By the Word of God, as explained by the divine authority of the holy Catholic Church.

Q. Was this doctrine always held?

A. Yes; it was held by all Christians in the primitive Church; by the ancient councils and fathers, and it was never called in question for many ages.

All the revealed mysteries of faith are above our comprehension; yet reason as well as faith teaches us to assent and firmly be-

lieve them, upon the authority of God, who revealed them, and of His Church, which teaches them.

As we believe that the world was made out of nothing by His only word: *"Fiat,"* "Let it be made," and that the dead shall rise to life at the call: "Arise, ye dead, and come to judgment," so we believe the mystery of the Holy Eucharist upon His Word: "This is My body; this is My blood." The holy Catholic Church, instructed by the Apostles, has always taught it as we believe it. God does not require your comprehension of the mystery, but your faith in it. And Christ has pronounced those happy "who have not seen and believed" (John xx., 29).

The wonderful miracle of the loaves and the fishes seems to have been wrought by Christ to prepare and dispose the minds of His disciples for the belief in this divine mystery, which soon after He laid open to them in these words: "I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever" (John vi., 51-52). But what was the bread, which they were to eat? He tells them in very plain words: "And the bread which I will give is My flesh, for the life of the world"

(John vi., 52). The Jews strove among themselves and said: "How can this man give us His flesh to eat?" (v. 53).

The unbelieving Jews, then, were the first that doubted of the real presence. And what answer did He make to them? How did He explain His words? In a figurative sense? No; He confirms what He has before taught, in such a sense as plainly indicates a real presence of His body and blood in this sacrament. "Jesus therefore said to them: Amen, amen I say unto you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you (ver. 54). He that eateth My flesh and drinketh My blood hath life everlasting, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed" (vs. 55-56).

What He has thus promised He fulfils when, at His last supper, He institutes this great sacrament. Hear His words: "And whilst they were at supper Jesus took bread and blessed and broke, and gave it to His disciples, and said: Take ye and eat; this is My body. And taking the chalice, He gave thanks, and gave it to them, saying: Drink ye all of this, for this is My blood of the New Testament, which shall be shed for many

unto the remission of sins" (Matt. xxvi., 26, 27, 28).

"And whilst they were eating Jesus took bread, and blessing, broke and gave to them, and said: Take ye, this is My body. And having taken the chalice, giving thanks, He gave it to them. And they all drank of it. And he said to them: This is My blood of the New Testament, which shall be shed for many" (Mark xiv., 22, 23, 24).

"And taking bread, He gave thanks, and brake, and gave to them, saying: This is My body, which is given for you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the New Testament in My blood, which shall be shed for you" (Luke xxii., 19-20).

This same doctrine is clearly and fully set forth by St. Paul, who declares that he had received this doctrine from Christ Himself: "For I have received of the Lord that which also I delived to you, that the Lord Jesus, the night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat; this is My body which shall be delivered for you; do this for the commemoration of Me. In like manner also the

chalice, after He had supped, saying: This chalice is the New Testament in My blood; this do ye, as often as you shall drink it, for the commemoration of Me" (I. Cor. xi., 23. 24, 25).

It must be admitted that the written word in these texts clearly speaks of a real presence; and that to deny such a real presence as Catholics hold cannot stand with the plain, obvious, literal sense of God's word. Therefore, those who deny the real presence contend that the words of Scripture above cited are to be taken, not in a literal, but in a figurative sense; and that the Eucharist is the body and blood of Christ in figure only, and to be taken by the receivers only as a bare remembrance of His death.

If you ask them why they abandon the literal sense of God's word and turn so many plain texts of Scripture to a figurative sense they have no answer to make, but that it is *their opinion,* and the private judgment of their sect, that such is the true sense of Scripture.

Besides the authority of Scripture, we Catholics have common sense on our side of the question to prove that the words of Christ mean a real and substantial presence and not a figurative presence.

(1) All expressions such as "this is *bread*, this is *meat*" (unless spoken of pictures) are in ordinary discourse understood to mean the *reality* and *substance* of things spoken of, as if the words "really and substantially" were added. We should laugh at a person who would point to a loaf of bread and say it is bread really and substantially, because there is no difference between a *thing* and its *reality* and *substance*. Hence when Christ said: "This is My body," He declared that it was the reality or substance of His body, as if He had expressed it in the most formal terms. This is the common language of mankind.

(2.) If Christ did not give His *real body* to the Apostles, but only a morsel of bread, when He said, "Take and eat, this is My body," then we must say that He called a morsel of bread *His body*. This would make Christ guilty of a great absurdity.

Surely nothing could be more absurd than to hold in the hand a piece of bread and say: "This is the living body of a man." For is it not contrary to all the laws of speech to call one thing by the name of another to which it has no manner of resemblance? Shall we say that Christ was trifling on such a solemn occasion as this? Does not common sense then

teach us that the body and blood are really and substantially present under the appearance of bread and wine? Christ said: "This is My body;" and nothing but a substantial change of the bread into His *body* can make this saying really and literally true.

The word *this* points precisely at what the Apostles saw; and if it remained bread *after,* as it was *before,* the words of consecration, the expression was absolutely false; for the sense of it was that the *bread* He gave to His Apostles was His *body,* which would be a contradiction, as it could not be *bread* and His *body* at the same time.

Catholics, therefore, take the texts of Scripture above cited in their obvious, literal sense, and believe that the body and blood of Christ are truly, really and substantially present under the species of bread and wine in this sacrament; and that, by the consecration, a conversion or change is made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood of Christ.

If any one ask the reason of our belief, or why we follow this interpretation of Scripture, we answer that we do not follow our private judgment in it, but the doctrine of the whole Catholic Church and her general councils,

which have clearly defined it. Their authority in expounding Scripture ought to be as decisive of this controversy as it was decisive against former heresies that controverted the doctrine of the Trinity and Incarnation.

It is true, the words *transubstantiation* and *real presence* are not found in Scripture; but neither are the words consubstantial, or trinity, or incarnation to be found there. It is sufficient that the sense is there, of which the holy Catholic Church is the judge by authority from God, not by private reason. Only infidels will deny that God can change one substance into another, as He changed the water into wine at the marriage of Cana. And so, when He said: "Take, eat; this is My body," He, by the same omnipotent word, changed the substance of bread into the substance of His body.

CHAPTER XII.

OBJECTIONS AGAINST THE EUCHARIST.

Q. Why may not the words, "This is my body," be taken in a figurative sense?

A. The figurative sense as applied to these words is not only contrary to the doctrine of the holy Catholic Church, but to the Lutheran teaching also.

Q. Why then is the Eucharist in Scripture so often called bread?

A. Because it has the outward appearance or species of bread

Q. How can the same body of Christ be in many places at one time?

A. By the omnipotent power of God.

Q. My senses tell me that the bread and wine still remain in their natural substance after consecration? Am I not to believe my senses?

A. Our senses inform us that the outward species of bread and wine still remain; at the same time faith and revelation teach that the substance of them does not remain, but they

are changed into the body and blood of Christ; hence our senses are not deceived, but perceive their proper object, which is the outward species of things.

Many objections are raised to destroy our faith in the Real Presence of Christ in the Holy Eucharist; but, as they are grounded upon private judgment and uncertain interpretations of Scripture, they should have no weight with a well instructed Christian, who knows that he is commanded in such matters to hear and obey the unerring Church of Christ.

Who has given you authority to explain these texts of Scripture according to your private opinion? Private interpretation of Scripture never was allowed in the Church of God, either in the Old Testament or the New; but in the old laws was punished with death (Deut. xvii., 12).

Although some expressions of Scripture are figurative, as the parables, it does not follow that these words of Christ, *"This is My body," "This is My blood,"* are figurative. He was not then speaking in parables, but was instituting a great sacrament. It was

necessary for the world to know the truth, and this could only be known from His words. It was not, then, a time to speak in figures and parables, but plainly.

Accordingly, His words are plain, and all the Christian world before the Reformation believed in the *Real Presence;* and the Catholic Church in all ages ever understood the words in that sense. If you require other

Christ did not say: "This is My body in figure;" but absolutely: "This is My body;" and "My flesh is food indeed;" and "My blood is drink indeed." The general councils, fathers and Church have ever understood His words in the literal sense.

Berengarius with his followers, about the middle of the eleventh century, was the first to deny publicly the doctrine of the Real Presence, and he endeavored to raise a sect protesting against it, pretending, as some Protestants do in our days, that it is Christ's body in figure only and a bare remembrance of His death.

But this error of Berengarius and his followers was condemned in no less than eleven councils of Bishops, and at last retracted by himself. His heresy, like others, had no other effect than to make the truth triumphant;

and the doctrine of the Real Presence, or Transubstantiation, was clearly defined at the beginning of the thirteenth century in the fourth Council of Lateran, and afterwards in the general Councils of Florence and Trent.

But is it not expressly said: "Do ye this in remembrance of Me?"

Very true; but these words by no means exclude a real presence. On the contrary, those who hold the real presence, when they receive this sacrament, cannot but feel a much more lively remembrance of His last supper and death than those who only take bread and wine in memory of Him. These words, *"Do ye this in remembrance of Me,"* only inform us of the end for which we are to receive this sacrament, viz., as a perpetual commemoration of His death; but they are not an explanation of the foregoing words, "This is My body," nor do they alter their natural meaning.

Hence it is remarkable that two of the Evangelists, Matthew and Mark, have in their Gospels entirely omitted those words: "Do ye this in remembrance of Me." Would they have omitted them if they had believed them to be a necessary explanation of the words, "This is My body?"

But why is the Eucharist so frequently called bread in Scripture? I answer that it is also so called in the Roman Missal itself, even after consecration—"The holy bread of eternal life"—for several good reasons: First, because it is really the *bread* of Heaven, the *bread* of life; secondly, because it still retains the species of bread, and therefore it is called bread, as angels who appeared under the outward species of men are in Scripture called men.

Finally, it is called bread, because it was made *from* bread, as man is called dust, because he was made out of dust: "Dust thou art, and into dust thou shalt return." But for fear this expression of *bread* should lead us into a mistake, Christ Himself, at the same time that He calls it bread, tells us what this bread is, viz., "The bread which I will give is My flesh for the life of the world" (John vi., 52).

How can the species of bread and wine remain without the substance? This can be done by the same power of God which has so often made by angels appear under the species of human bodies, when the substance of human bodies was not there.

Still, some are not satisfied, and object: "It does not seem possible that the same body can be in many places at the same time." Yes, we Catholics believe that this same great Reality does exist at one and the same time on thousands of altars. But let those who object to this doctrine take note of what they say.

They ask us to account naturally for a supernatural fact. It is not in the ordinary nature of any body to be in two distinct places at one and the same time; yet where would be the contradiction if God were to allow it even in an ordinary creature? The body of Christ is now glorified and not subject to the law of space as our material bodies are.

Did not our Blessed Lord show His power over matter in the multiplication of the loaves, making them present in many places at one and the same time? There were but five loaves, and these five sufficed to feed five thousand persons. Therefore, each loaf was present, doing its work amongst a thousand persons, instead of being divided, as it might have been, amongst three or four persons. Fresh loaves were not created, but the multitude were fed and nourished with the *very*

five loaves and the fragments are declared to have been fragments of the same (John vi., 13).

Hence it Christ had such power over matter, who can say that He could not multiply Himself so as to become the food, not of one or two, but of all His children? What He has done out of love for us shall we turn into an argument against Him? It is the old question of the unbelieving Jews, "How can this Man give us His flesh to eat?" (John vi., 52). You say in the Creed, "I believe in God, the Father Almighty," but when your faith is put to the test, as it is in the sacrament, you cry, "How can it be done?"

Is it not worse than folly to pretend to measure the Almighty power of God by the narrow line of human reason? But must I not believe my senses? It appears to all my senses that after the consecration the *bread* and *wine* still remain. This objection at first sight appears to be very strong, but it amounts to nothing.

The senses only tell us of outward appearances. They do not and they cannot inform us of that inward, invisible, underlying reality which is substance. And the doctrine of the Church is that the appearances of *bread* re-

main, as the senses all testify, but that the *substance* is changed, concerning which the senses cannot judge.

The testimony of our senses, which asserts the presence of the appearances of bread and wine, is quite true; for the *appearance* is there. The testimony of Faith which tells us of the Real Presence of the Body and Blood of our Lord under those appearances is true also. Here the senses cannot pronounce; but Faith supplies their deficiency. As the Church sings in the well-known hymn of St. Thomas of Aquin:

"Faith for all defects supplying,
Where the feeble senses fail."

In the mysteries of religion our senses are not our guide, but Faith.

CHAPTER XIII.

COMMUNION UNDER ONE KIND

Q. Why do Catholics receive Communion only under the form of bread?

A. Because the Catholic Church considers it a matter of indifference whether the faithful receive under one form or both.

Q. Is not something of the Sacrament withheld from them when they receive under one form?

A. No; because they receive the whole sacrament under one form.

Q. But why should Christ give it in both kinds if all Christians were not to receive in both kinds?

A. Christ consecrated and gave both kinds, intending that it should be so received by His ministers.

This ruling of the Catholic Church in regard to Communion of one kind for the laity is easily understood when her doctrine of the Real Presence is known. She teaches that under the form of bread the Body and Blood, Soul and Divinity of Jesus Christ are really and truly present; consequently, nothing whatever of the sacrament is withheld from

the laity, since under the form of Bread they receive Christ whole and entire.

By the words of consecration the Bread is changed into the *living Body* of our Lord, and therefore into His Body which contains within it His precious Blood. The grace of this sacrament is derived from Christ, who is really present in it; consequently, the same is received under one form or both, and the end of its institution is fully attained under Communion of one kind.

What is the end of the institution of this sacrament but that by receiving it we may receive Christ, who is the life of our souls? Now Christ being present under the species of bread as under the species of wine, it matters not if we receive one kind or both; for under one kind we receive the same spiritual food of our souls.

Did not Christ command all to receive in both kinds when He said: "Drink ye all of this?"

This command, "Drink ye all of this," was not given to the laity. Christ at the last supper gave two commands, both of them directed to the Apostles, and in them to the priests, not to the laity. The first is contained in these words: "Do ye this in remembrance

of Me," whereby He gave a command, and also power, to consecrate in both kinds; which is not the office of the laity, but of priests.

The second is contained in these words: "Drink ye all of this," whereby He commanded them to communicate in both kinds, as often as they shall consecrate.

Now as the first command of consecrating in both kinds was given only to the priests, and not to all the Christian people, upon what grounds are you so confident that the other command, "Drink ye all of this," was directed to the faithful, any more than the command of consecrating expressed in these words: "Do ye this in remembrance of Me"—whereas it is clear that our Savior in both spoke to none but the Apostles?

As to the command, "Drink ye all of this," it is constantly fulfilled by Bishops and priests of the Catholic Church, as often as they consecrate and offer the sacrifice. But in private communions they receive, as the laity, in one kind, under the form of bread. Can it be thought they intend to defraud themselves of one-half of the sacrament?

It was the practice of the primitive Church for the laity to communicate sometimes in

both kinds and sometimes in one; in public communions they usually communicated in both; in private communions in one. This shows that the primitive Church, which was taught and instructed by the Apostles in all matters of faith and sacraments, knew of no divine command for all the laity to receive in both kinds.

In conclusion, Scripture, in many places, speaking of the Holy Communion, makes no mention of the cup. See St. Luke xxiv., 30, 31; Acts ii., 42, 46; Acts xx., 7; I. Cor. x., 17.

It also promises eternal life to those who receive in one kind. See John vi., 51, 52, 59.

The early Church most certainly allowed communion in one kind and practiced it on many occasions, as we learn from the early Fathers of the Church. Many learned Protestants acknowledge that there is no command in Scripture for all to receive in both kinds. Let those, therefore, who object to communion in one kind first believe in the Real Presence, and true faith will show them that Jesus is whole and entire under each kind.

CHAPTER XIV

THE SACRIFICE OF THE MASS

Q. What is the Mass?

A. The Mass is the unbloody sacrifice of the body and blood of Christ.

Q. By whom was it instituted?

A. By Christ at His last supper.

Q. What is a Sacrifice?

A. A sacrifice is the offering of an object by a priest to God alone, and the consuming of it, to acknowledge that He is the Creator and Lord of all things.

Q. Is the Mass different from the Sacrifice of the Cross?

A. No; the Mass is the same sacrifice as that of the Cross, because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the Sacrifice of the Mass is offered are the same as those of the Sacrifice of the Cross.

Q. What were the ends for which the Sacrifice of the Cross was offered?

A. The ends for which the Sacrifice of the Cross was offered were: First, to honor and glorify God; second, to thank Him for all the graces bestowed on the whole world; third, to satisfy God's justice for the sins of men; fourth, to obtain all graces and blessings.

Q. Is there any difference between the Sacrifice of the Cross and the Mass?

A. Yes; the manner in which the sacrifice is offered is different. On the Cross Christ really shed His blood and was really slain; in the Mass there is no real shedding of blood nor real death, because Christ can die no more; but the Sacrifice of the Mass, through the separate consecration of the bread and wine, represents His death on the Cross.

Religion is the worship of God, and this duty we fulfil in the most essential manner by offering sacrifice to Him in acknowledgment of His supreme being and His dominion over us and all creatures. For this reason, under the law of nature, before the written law was given, God was worshiped publicly by sacrifice by His servants and adorers, the ancient Patriarchs and their families, Abel,

Enoch, Noe, Abraham, Job, Melchisedec, who always believed that sacrifice was a necessary worship, and that it could not lawfully be offered to any other but the true God, as the law of Moses afterwards plainly taught: "He that sacrificeth to gods shall be put to death, save only to the Lord" (Exod. xxii., 20).

Under the law of Moses three kinds of sacrifice were appointed to be offered by the priest of the law, viz., the holocaust, the sin offering and the peace offering. But these sacrifices were only types and figures of another sacrifice to come, and were not adequate to the majesty of God. At length Christ came, and finding in the world no offering pure enough to be offered to God, offered Himself once on the Cross, and by His institution and command He is daily offered on the altar. Then all the sacrifices of Aaron, the holocausts, the sin offerings and the peace offerings, which were but types of this, ceased; and the Sacrifice of the Mediator remained, in which all perfection is found.

Now that this sacrifice may never cease, the priests are commanded to do what Christ did at the last supper, "to show the death of the Lord, until He come" (I. Cor. xi., 26). Thus the sacrifice of the Cross and

the altar have fulfilled in truth all that was figured by the ancient sacrifices; this one answering the end of them all, as being the most perfect holocaust of divine love, the true peace offering and propitiation for sin, and the most acceptable thanksgiving that can be offered to God for all His benefits. This daily sacrifice was clearly foretold by the prophet Malachias in these words: "I have no pleasure in you, saith the Lord of Hosts, and I will not receive a gift of your hands; for from the rising of the sun even to the going down, My name is great among the Gentiles. And in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles, saith the Lord of Hosts" (Malachias i., 10, 11).

In this prophecy God rejects the sacrifices of the Jews and substitutes in their place another pure and holy sacrifice, to be offered to His name all the world over among the Gentiles. It is evident this cannot be the bloody sacrifice of the Cross, because that was only offered once, and in one place; this which is foretold by the prophet is to be offered from the rising of the sun to the setting thereof in all places.

What then is this pure offering but the sacrifice of the altar, which being the same host that was once offered on the Cross, is truly most pure and holy? This is the pure offering foretold by Malachias, which has been for so many ages offered to God in every place by the converted Gentiles. Accordingly the primitive doctors of the Church, St. Justin, Irenaeus, Tertullian and Cyril of Alexandria, apply this prophecy to the Eucharistic sacrifice, and teach in express terms that the Apostles learned from Christ to offer this sacrifice throughout the earth. (See Justin, Dial, cum. Tryphone; Tertull. con. Marcionen, lib. 3, c. 21; Iren. lib. 4, c. 32; Cyril con. Jud. lib. 2, 12, 16.)

But is it not written that Christ offering one sacrifice for sins, there is no more oblation for sin? (Heb. x., 12, 18).

It is true that there is but one sacrifice of redemption, viz., that of Christ upon the Cross. God required the ransom to be paid but once, and this is the sacrifice of redemption which St. Paul speaks of where he says: "There is no more oblation for sin;" the redemption wrought by His sacrifice on the Cross was an eternal redemption. Yet, as His priesthood was not to be extinguish-

ed by His death, but ever to continue according to the order of Melchisedec, He left a visible sacrifice in His Church, viz., His body and blood under the species of bread and wine, which He offered to His eternal Father at the last supper; and, delivering it to the Apostles to partake thereof, He commanded them, and in them the priests, their successors, to offer the same, by these words: "Do ye this in remembrance of Me;" that so, by this offering, His sacrifice on the Cross might be daily represented before our eyes, and the memory of it continue to the end of the world.

And as in this divine sacrifice of the altar the same victim is offered as on the Cross, we may well believe that it is a truly propitiatory sacrifice; and that the remission of sins and the fruits of that most wholesome sacrifice of our redemption on the Cross are plentifully imparted daily to all devout adorers by this sacrifice of the altar. At the same time, by this divine sacrifice, we render supreme worship and due honor to God upon His altars, in all places, as the prophet foretold; and all the faithful are united in one public worship. (See Coun. of Trent, Sess. 22, c. i., 2.)

Our adversaries may object that every prophecy of Scripture is not of private interpretation.

This we grant; but we do not interpret the prophecy of Malachias as Protestants do, by private interpretation; but, in this and other texts of Scripture relating to the Eucharist both as a sacrament and sacrifice, we follow the public interpretation of the Church and Fathers. "For so the holy Catholic Church ever understood and taught," as the Council of Trent observes. (Sess. 22, c. i.)

As to the Fathers, the most eminent Protestant writers, after they had diligently examined their writings on this head, at length fairly owned that those ancient doctors taught the Eucharist to be a sacrifice as well as a sacrament, to be offered to God all over the world. "It cannot be denied," says Rempnitius, a rigid Protestant, "but the ancients, when they speak of the celebration of the Lord's supper, do use the words sacrifice, immolation, oblation, host, victim" (Exam. Con. Trid.)

From the testimonies of Protestant writers, Protestants themselves cannot but conclude that the primitive Fathers held the Eucharist to be a sacrifice of divine institution. And

what they taught in their dogmatical writings was practised all over the Christian Church, as all the ancient liturgies bear witness.

Let our adversaries read over the liturgies of St. James, St. Clement, St. Basil and St. John Chrysostom, and that expounded by St. Cyril of Jerusalem, and that by St. Ambrose, the Armenian, the Coptic, etc. In every one of them they will find a rule or canon prescribed for offering this sacrifice of the body and blood of Christ under the species of bread and wine, for the living and the dead, expressed in as full terms as in the Roman Missal.

The Mass, then, is as ancient as Christianity. And with good reason, drawn from Scripture and tradition, the Council of Trent defined that "therein is offered to God a true and propitiatory sacrifice both for the living and the dead" (Sess. 22, Can. i. and Can. iii.).

CHAPTER XV.

ON THE LATIN LITURGY, OR MASS IN THE LATIN LANGUAGE

Q. Why does the Catholic Church use the Latin language in her liturgies?

A. To keep uniformity in the divine worship in all places, and to avoid the changes that the vulgar languages are subject to.

Q. But would it not be more edifying if the people understood the language?

A. The liturgy in the language of every country would be attended with great inconveniences; nor is it requisite; the priest at Mass is not preaching, but praying, and offering sacrifice for the people; and they are instructed in the meaning of this sacrifice.

The Catholic Church never held it as a necessary rule that the liturgy should be celebrated in a language unknown to the people. This is evident; because from the beginning her liturgy was chiefly in Greek and Latin—in Greek for the East and in Latin for the West—which were the languages most uni-

versally understood in those times. Yet she did not judge it necessary that it should be celebrated publicly in the vulgar tongue of every country. This is evident; for though Greek and Latin in the primitive ages of the Church were the most universal languages, yet they were unknown tongues to very many of the people in most nations, who had their peculiar language and knew and spoke no other; notwithstanding this, however, the Church never permitted the liturgy in their vulgar tongues, but still kept it in the learned languages. And for this there are many good reasons.

First, because the learned languages, being fixed by the rules of grammar, are not liable to such changes and corruptions as the vulgar languages are.

Secondly, to keep uniformity in the public worship of God in all parts of the Church, though ever so widely distant; for now those that travel in foreign countries, finding there the liturgy in the same language as at home, if they are priests, can officiate; if not, can attend it with the same devotion as in their own country. But in the reformed churches, where the liturgy is allowed in the vulgar tongue of every country, they are barbarous

in respect to one another, all reading and praying in unknown tongues, understood generally by none but the natives of each particular country. With good reason, then, the Council of Trent did not think fit to decree that the Mass should be celebrated in the vulgar tongue of every country. (Sess. 22, c. 8.)

Does it not keep the people in ignorance?

Nothing is more groundless than that aspersion; for the Council at the same time enjoins all pastors to instruct their people in every point of the liturgy. Is this keeping them in ignorance? Thus the illiterate suffer no loss by the liturgy being celebrated in the Latin tongue. They are well instructed in the meaning of it by their pastors, and by many excellent writings published for this purpose.

They are taught that the priest at the altar, by the institution of Christ, is offering sacrifice for them, and that the sacrifice is propitiatory both for the living and the dead. It is sufficient that they join with him by intention and devotion, though they neither understand, nor so much as hear, the words of the canon or offering; which, by the liturgies both of the Eastern and Western Church,

is ordered to be recited in secret by the priest who officiates.

And as in the time of the Old Law it was sufficient for the people, who stood outside of the temple and were out of the sight and hearing of the priest who offered the Sacrifice (Luke i., 10), to know that he was offering sacrifice for them, and to join in heart and intention with him; so now it suffices for the Christian people to be present with devotion and join with the offering by intention, though they neither see nor hear the priest at the altar; which often must be the case, especially in all great churches. Even the deaf, blind and dumb may be sensible of what is being done for them in the divine service.

As to the other part of the office of the Church being in Latin, what harm is it as the people at the same time pray in a language which they understand, and the priest prays for them in a language which he understands? Yet even herein the people may join by their devotion. As they well know, the Church Office consists of psalms and hymns and other most devout prayers. And if the essence of prayer is an elevation of the heart and mind to God, no one, I think, need be

afraid of glorifying God by joining in the divine office, though he understands not the language.

CHAPTER XVI

ON PENANCE AND CONFESSION OF SINS TO A PRIEST

"Whose sins you shall forgive, they are forgiven them" (John xx, 23).

Q. What do you mean by penance?

A. Penance, which before the coming of Christ was only a virtue, is now made a sacrament of divine institution, by which all sins committed after baptism are remitted to true penitents.

Q. What is required on the part of penitents for the remission of sins?

A. To be contrite of heart; to make a firm resolution nevermore to offend God; to confess their sins to the priest; and to perform the satisfaction or penitential works enjoined. The absolution is given by the priest, and the grace that justifies the sinner is given by God.

Q. By what power does the priest act?

A. By the power of Christ, which He im-

parted to the Apostles and to those who succeed them in the priesthood.

Q. When was this power given them?

A. When, after His resurrection, He breathed on them, saying: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John xx., 23).

Q. Was this power given to any others but the Apostles?

A. Yes; it was undoubtedly to pass to their successors; since when He gave them the power to preach, baptize and consecrate, who can doubt but that the same power passed to their successors by a lawful election, ordination and mission?

Q. It seems as if you made gods of your priests; for the power of forgiving sins belongs only to God.

A. No more than Christ our Lord made gods of the Apostles when He gave them this power. Cannot God make men the instruments of His power; as He made Moses and Aaron under the Old Testament, and His Apostles under the New?

Q. Is it not enough to confess to God?

A. Before penance was made a sacrament it was sufficient. But now confession both

to God and the priest is made necessary; because we live under a law that requires it, and at the same time gives the priest power to absolve us in the name of God.

Penance was not a sacrament before the coming of Christ. But Christ our Lord instituted the sacrament of penance when, after His resurrection from the dead, He breathed on His disciples, saying: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained." By which remarkable action He gave to His Apostles and their lawful successors the power of remitting and retaining sins, for the reconciling of the faithful who fall into sin after baptism.

So the Fathers unanimously understood it; and the Catholic Church, with great reason, formerly condemned the Novation heretics who denied this power of remitting sin. See the Council of Trent (Sess. 14, chap. 1). And the same Council has pronounced anathema on those who shall say that penance, as used in the Catholic Church, is not truly and properly a sacrament, instituted by Christ our Lord, for reconciling the faithful as often as they fall into sin after baptism. (Ibid, Can. 1).

We hold, then, two essential truths: First, that baptism is necessary for remission of original sin and all sins committed before baptism; secondly, that penance is a sacrament necessary for the remission of sins after baptism. By baptism we have the first remission; by penance, the second.

For since men are so frail, as all know, and are as apt to fall into sin after baptism as before, it was necessary that the Church should have another sacrament of divine institution, besides baptism, for the remission of sins after baptism; since, without remission of sins, the soul cannot be saved.

Hence God, rich in mercy and knowing our frailty, has provided a remedy for all who have again fallen under the power of the devil and into the slavery of sin after their baptism— a remedy which restores them again to the life of grace. And this remedy is the sacrament of penance; which, by applying the benefit of Christ's death, remits all sins to such as are truly penitent. (Coun. Trent, Sess. 14, chap. 1). There is no sinner, if penitent, excluded.

What an unspeakable comfort to sinful souls! How melancholy and miserable the condition of those who do not acknowledge

this truth, who have no sacrament for remission of sins after baptism, but live and die in their sins without this remedy!

They believe in the first remission of sins by baptism, and why not in the second by penance? Is not the second as essential and necessary for the salvation of the soul as the first? Is it not a truth acknowledged by all, that without the forgiveness of sins, the soul cannot be saved? And is not the divine institution of the sacrament of penance and the priest's power of absolving as clear in the Gospel as baptism and his power of baptizing?

Of the one it is written; "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. xxviii., 19); and; "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John iii., 5). Of the other is is written: "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained" (John xx., 23).

The priest absolves in the name of God, by the authority of God, and not by any human power. He says: I absolve thee from

thy sins in the name of the Father and of the Son and of the Holy Ghost."

But why is it not enough to confess to God?

Let St. Augustine give the answer: "Let no one say to himself, 'I do it in secret; I do it before God; God—may He pardon me—knows that I do it in my heart.' Therefore was it said without cause, What ye shall loose on earth shall be loosed in heaven? Therefore without cause are the Keys given to the Church? Do we make void the Gospel, void the words of Christ?" (Homily cccxcii.). Confession of sins to the priest is therefore necessary for this reason, because we live under a divine law that requires it.

Hence the Council of Trent defines that it is necessary by divine right for all the faithful who have fallen into sin after baptism to confess to the priests all mortal sins, even the most hidden, with all the circumstances that change the nature of the sin, as far as they can remember after a diligent examination of their conscience; and the Council pronounces anathema on those who say the contrary. (Sess. 14, c. 5 and can. 7.)

Some still object: That at this rate it is sufficient to run to a priest and confess even

the greatest crimes, and believe all is well. Thus confession to a priest encourages sin.

On the contrary, I will show that it is a great curb to sin, inasmuch as it puts the greatest restraints on sinful nature. For many conditions are required for a good confession and a valid absolution: First, a serious examination of conscience, of the number and weight of our sins; secondly, a hearty sorrow and detestation of them; thirdly, a special confession of them to a priest, which is a great act of self-humiliation; fourthly, a firm and real purpose of amendment; lastly, a faithful performance of the penance enjoined.

Now let all reflect whether these, which are no easy duties, are encouragements to sin. Nay, though confession were a mere human, political act, it would be a great restraint upon many excesses committed by man. But as it is a divine act, and a sacrament which gives grace, it is so far from promoting sin that it is the most powerful help to overcome it. At the same time it gives the greatest comfort to penitents, reconciling us again to our offended Maker and Redeemer. This is the voice of God to all that repent

and confess: "Whose sins you shall forgive, they are forgiven them."

In a word, we have the same grounds for our belief in the divine institution of the sacrament of penance as for baptism, viz., the word of God expounded by the authority of the holy Catholic Church formerly against the Novation heretics, and since in her General Councils — as in the Fourth of Lateran, and those of Florence and Trent — against the sectarians of latter times.

God has done and still continues to do great wonders by man, especially by His ministers. As in baptism He purifies the soul by water and the words of His minister: "I baptize thee in the name of the Father and of the Son, and of the Holy Ghost;" so, in the sacrament of penance, by these words of the priest: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost," He signs and seals our pardon in heaven. Both are done by the power of God committed to His ministers — they by His institution administering the sacraments; and He by the same institution giving the interior grace and effect thereof.

CHAPTER XVII.

INDULGENCES

"Whatsoever thou shalt loose upon earth, it shall be loosed in Heaven" (Matt. xvi, 19).

Q. What is an indulgence?

A. An indulgence is the remission, in whole or in part, of the temporal punishment due to sin.

Q. By what power does the Church remit the temporal punishment due to sin?

A. By the authority of Christ, who conferred this power upon His ministers when He said: "Whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."

Q. What is required to gain an indulgence?

A. We must be in a state of grace, and perform the works enjoined.

In order that a clear idea of the doctrine of the Catholic Church on indulgences may be had, we must distinguish in sin two things—the guilt and the punishment. Sin is

a transgression of God's law, and may be either mortal or venial. The *guilt* in sin is the offense offered to God by sin. The *punishment* is the chastisement which the Almighty inflicts on the sinner for this offense. Punishment is twofold—temporal and eternal. When the sin is grievous, it makes us an enemy of God; and the punishment is eternal. If the sin be small, it does not destroy completely our union with God; and the punishment is temporal.

When the sinner, by due repentance (which is absolutely necessary) obtains from God pardon of mortal sin, God remits the guilt and eternal punishment due to it, but He does not abandon the right He has to inflict some temporal punishment upon the sinner, as well to make amends to His injured glory as to caution him against future relapses.

An illustration of this law is found in ourselves. We are children of Adam and Eve, who sinned against God. We believe that God has forgiven that original sin, and has remitted its eternal punishment, through the Blood of Jesus Christ, and that thereby we have again received our claim to the inheritance of heaven. But are we not all subject

to trial and sorrow? Must we not all undergo death? Do not these things bring the truth home to us keenly that it is through "many tribulations that we must enter into the Kingdom of God?" (Acts xiv., 21.)

The history of King David furnishes another proof. In the Second Book of Kings we read that, when God pardoned David the awful crimes of adultery and murder, He told him by His prophet Nathan that he would be chastised: "The Lord hath also taken away thy sin; thou shalt not die;" but he immediately adds: "Nevertheless, because thou hast given occasion to the enemies of Lord to blaspheme, for this thing the child that is born to thee shall surely die" (II. Kings xii., 14). We here behold God inflicting upon David a most severe *temporal punishment,* although the guilt of the sin and the eternal punishment had been removed.

St. Augustine also says: "Thou, O Lord, dost not leave unpunished the sins of even those to whom Thou grantest pardon" (Com. on Ps. 50 N. N.) Besides the guilt of sin there is then also a *penalty* or punishment for sin that must be borne by the sinner. And the facts quoted above are a sufficient answer to those who falsely teach that when

God forgives sin He remits it so perfectly that He does not require any temporal satisfaction.

An indulgence is a remission, in whole or in part, of the *temporal punishment* due to Divine Justice on account of sins already pardoned as to their guilt and eternal punishment. This power of granting an indulgence was practised by St. Paul in the case of the incestuous Corinthian. For we read that the Apostle mitigated the penance he had lain upon him; and "forgave him in the person of Christ," that is, by the authority of Christ. He did this at the request of the faithful, and because he judged that such an indulgence would be more for the good of the penitent's soul than the severity of penance (II. Cor. ii.)

The Catholic Church has always taught that the *debt* of temporal satisfaction due to God may be paid, if God so will, by such good works as prayer, fasting and almsdeeds. Of this fact we have evidence in the Book of Jonas the Prophet, where the threat was issued by God that, for the sins of Nineveh, He would within forty days destroy that great city. But when, by their fasting and praying, the people showed the sincerity

of their sorrow, God was satisfied, and He averted that temporal punishment which He had threatened to inflict (Jonas iii., 10).

The Church in primitive times imposed these works of satisfaction for grave sins. The time to be spent in such works of penance usually lasted forty days, one year, and even a longer time. An indugence of forty days, or a year, has no reference to the future; but it bestows the same spiritual benefit, upon one who receives it, as if he had undergone an *equal period* of a penitential course, and had thus satisfied for an equivalent debt of temporal punishment. A Plenary Indulgence, on the same principle, signifies the total remission of the temporal punishment due to our sins.

This power of relaxing temporal punishment is not from man, but from Christ, who first spoke to Peter, and afterwards to all the Apostles, these words: "Whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven" (Matt. xvi., 19, and Matt. xviii., 18). It is a maxim that, where the law makes no distinction, neither are we to make a distinction.

If our Lord has left such ample power in

the Church, it is not for us to limit what has been given for our good, but to accept it with thankfulness. When He threatened destruction to the city of Nineveh, He threatened a temporal punishment; but when He accepted the penitential works of the people of that city, He granted them an indulgence by relaxing that punishment. As the Church acts by Christ's authority, she has the power of extending in His name similar relaxations. An instance of the use of this power, as has been said, is that of St. Paul with the incestuous Corinthian.

An indulgence, therefore, is not a permission to commit sin—for the sinner must have first obtained pardon of his sins by a true and hearty repentance before he can gain an indulgence. The word indulgence signifies to treat with kindness, gentleness, to pardon; but the meaning generally attached to it, at present, is that of *license*.

We usually say a man *indulges* in drink, or in lust, or in some other passion; and no doubt this meaning of the word has given rise to the false notions entertained of indulgences by Protestants. They hear the word,

and imagine it means to indulge in sin, or is a permission to commit sin. This is not, and never has been, its meaning as used by the Church.

No doubt indulgences, as well as other good things, may be abused, but is that a reason why they should be rejected? The Church has never sanctioned any abuses, but used all the remedies in her power to suppress them.

CHAPTER XVIII.

ON PURGATORY

"If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire" (I. Cor. iii., 15).

Q. What do you mean by Purgatory?

A. A middle state of souls; wherein such as depart this life in the state of grace, but have not fully satisfied for their sins, are detained till they have made full satisfaction and are purified from every stain; because "there shall not enter into heaven anything defiled."

Q. Is the word purgatory found in Scripture?

A. No; but the sense, or thing signified by it, is found there.

Q. How can you prove a purgatory?

A. By Scripture and Tradition, as expounded by the holy Catholic Church.

The Catholic Church insists on the principle that all men will be judged according

to their works; as St. Paul says of God: "Who will render to every man according to his works" (Rom. ii., 6). To the just will be given recompense, to the wicked, punishment proportioned to their merits or demerits.

Now in this world, besides the very wicked and the very good there are many who are neither one nor the other; they are not so wicked in the eyes of God that He rejects them from His presence, as they have not been guilty of those crimes of which it is written: "They who do these things shall never enter into the Kingdom of Heaven." Nor, at the same time, are they so holy as to be admitted immediately into heaven, into which nothing defiled can enter. The holiness of God is such that He will not admit into His presence those who have upon them any stain of sin, nor will His mercy allow them to be forever excluded from the Kingdom of Heaven, as they did not entirely lose His grace; but He excludes them for a time, until these stains of sin are removed. This state of detention and temporary exclusion from heaven after death forms what the Church calls Purgatory. The Catholic doctrine of Purgatory is set forth by the Council of Trent in these words: "That there is

a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful, especially by the acceptable sacrifice of the altar. And the holy synod enjoins the Bishops to see that the wholesome doctrine of Purgatory, as handed down from the fathers and Sacred Councils, be believed and held by the faithful in Christ, and everywhere taught and preached. But what is uncertain, and has the look of falsehood, let them not permit to be published or handled" (Coun. Trent, Sess. 25, Decree on Purg.).

The same doctrine was defined by the Council of Florence a hundred years before Luther preached the reformation.

The belief of Catholics is that all who die in a state of perfection and sanctity pass immediately from death unto bliss; and that all who die in the state of deadly sin without repentance are carried forthwith to hell, whence there is no redemption. Now we have reason to believe that very few die such holy deaths as to be translated immediately after death from this vale of misery to the regions of bliss. And yet we cannot think that all who are not of this rank of the perfect are so unworthy as to be cast forth into utter darkness.

This would be a very despairing maxim, for which there is no remedy but the belief of a Purgatory, a third place, a middle state of souls after death, as Catholics hold. St. Augustine explains this point of our belief: "It is not to be doubted," says he, "that the souls departed are relieved by the devotion of their living friends, when the sacrifice of the Mediator is offered, or alms given for them in the Church. These are a relief to such souls as in their lifetime deserved to have this help after death.

"When the sacrifice of the altar, or alms, are offered for all the faithful departed—for such as are very good, they are a thanksgiving offering; for such as are not very bad, they are a propitiation; for such as are very bad, though they are no relief to them, yet they are some kind of comfort to the living" (Enchirid, c. 109).

Our belief of Purgatory is proved from the words of St. Paul: "If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire" (I.Cor. iii., 15). Also from the words of Christ in St. Matthew: "He that shall speak against the Holy Ghost, it shall not be forgiven him,

neither in this world, nor in the world to come" (c. xii., v. 32).

Hence St. Augustine observes that some sins are forgiven in the other world. Not in heaven, nor in hell; therefore in a third place. But not till Divine Justice is satisfied; for God is just to punish sin in the other world as well as in this. Those penitents, therefore, who have neglected to do that penance here which His justice requires will suffer there till His justice be satisfied, and their souls be purified from every stain of sin, before they can enter heaven.

As to the word *purgatory,* which is so offensive to the ears of some, it is only a term made use of by the Church to explain her belief of this middle state of suffering souls where they are purified. And though the word is not in Scripture, the thing signified by it is taught there. So other mysteries of our faith are explained in the Creeds by words not found in Scripture; as the Trinity, Incarnation, etc.

Some of our adversaries quote these words of Scripture to prove there is no Purgatory: "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be" (Ecclesiastes xi., 13).

They conclude from these words that the soul is transplanted immediately to heaven or to hell; hence there is no third place. But the words in the text mean no more than that every soul at death finds itself in an unchangeable state, either of salvation or of damnation; which is no proof against Purgatory; because the souls that are there are in one of these two states, viz., in the state of salvation; and their destiny to eternal bliss is immovably fixed.

They object, again, to the words of the Apocalypse: "Blessed are the dead who die in the Lord: From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them" (c. xiv., v. 13). Does not this import that there is no Purgatory after death for such as die in the state of grace? For how do they rest from their labors in such a suffering state? To this it may be answered: That this text is most properly understood of those who die in a state of sanctity and perfection; for these are the blessed that die in the Lord, according to the usual style of Scripture.

Yet it is verified also in those that are in Purgatory; for even such as these are secure of their salvation; are happily passed over

all dangers; they are delivered from all fear of damnation; they are safe out of the hands of all enemies and persecutors; and though they are in a suffering state, they receive consolation from the angels, knowing their sufferings will end in glory. Such may be well said to rest, in a good degree, from their labors.

But did not Christ die for our sins? And did He not, by His death, make full satisfaction for them? What need, then, of penances, indulgences, or a Purgatory to satisfy for sin, when it is allowed by all that nothing can make an adequate satisfaction for it but His merits and death?

In answer we say: That though Christ died for our sins, He still requires that we *apply* the merits of His death to our souls by the sacraments, penitential works and other means which He has appointed. Otherwise, we must leave off the practice of all sacraments and good works, under pretense that Christ died to gain heaven for us. What need, then, of our labors? He who made us and redeemed us without ourselves will not save us without ourselves; but requires that we coöperate with His grace. As He instituted baptism to free us from original sin, so He

ordained penance to cancel the sins we commit after baptism.

Faith teaches that none are forgiven without baptism; so neither shall we be forgiven if we neglect penance. "Unless you do penance, you shall all likewise perish" (Luke xiii., 5). Though Christ has satisfied for our sins, He has thereby not freed us from the obligation of doing penance for them; "because Christ also suffered for us, leaving you an example, that you should follow His steps" (I. Pet. ii., 21).

In a word, the Scripture is to be interpreted neither by the private judgment of Catholics, nor by that of those who dissent from them; nor are the mysteries of faith to be defined by human reason, but by the authority of the holy Catholic Church. By following the doctrine and authority of that Church the world became Christian; and by following the same the faithful in all past ages have been preserved from all the heresies and errors of the times.

Now our Catholic doctrine of a Purgatory has been defined in no less than three General Councils, viz., in the fourth of Lateran (c. 66), in that of Florence (Decret. of Purg.), and in the Council of Trent (Sess. 25). Like-

wise, in all the ancient liturgies of the Church, commemoration and prayers for the dead have their place. The same belief and practice is much recommended in the writings of the primitive Fathers. In short, there is not a more unanimous and universal tradition of the Christian Church for any point of faith than for our belief of Purgatory and our practice of praying and sacrificing for the dead.

CHAPTER XIX.

PRAYERS FOR THE DEAD

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins" (Machab. xii., 46).

Q. What authority have you to pray for the dead?

A. The words of Scripture above cited, which speak of it without ambiguity, and recommend it to the living.

Q. The books of Machabees are not among the canonical books of Scripture; what authority have they?

A. Although some modern editions of Scripture have excluded them, they were put in the canon by the primitive Church.

Q. What other grounds have you for praying for the dead?

A. The practice of the Church in all past ages; the positive doctrine of the ancient Fathers and tradition; and the decrees of General Councils.

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Q. How do you know that prayers can be available for the dead?

A. For the same reason that we know our prayers are a help to the living; we nowhere find the dead excepted from the benefit of them.

As the Church teaches us to believe in a Purgatory, the same authority teaches us that the souls detained there are helped by our prayers and alms, and chiefly by the offering of the divine sacrifice of the altar. We quote the Book of Machabees for this truth, where we read "That Judas, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

"And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (II. Mach. xii., 43, 44, 45, 46).

That the books of Machabees were held for canonical Scripture in primitive times, St. Augustine is witness; he cites them for true Scripture himself. They were in the canon settled by Innocent I.; in that of the third Council of Carthage, and in that settled by Pope Gelasius. Upon the grounds of ancient tradition they are admitted as canonical by the Council of Trent. The Jews have ever admitted them, as a continuation of sacred history, and have ever retained the practice of praying for the dead.

The same is a universal tradition of the Christian Church. It is found in all the ancient liturgies; and is defined in three General Councils; the fourth of Lateran and those of Florence and Trent. It is clearly taught also in the writings of the primitive Fathers.

Tertullian, one of the most ancient, describing the manners of a faithful widow, says: "She prays for the soul of her husband, and begs a refreshment for him, and keeps his anniversary" (L. de Monog., c. x.).

The same doctrine is taught by St. Chrysostom: "Oblations for the dead," says this Father, "are not in vain, nor prayers, nor alms. The Holy Ghost commanded all these things, that we may help one another" (Hom.

21, in Act). "The Apostles did not enjoin these things in vain, that in the venerable and tremendous mysteries the dead should be remembered; they knew they would receive no small benefit by it. For, whilst all the people stand with arms extended, as well as the priests, and the awful sacrifice is present, how can it be otherwise but that we pacify God by praying for them? This I speak of the faithful departed" (Hom. 3, in Phil.).

St. Cyril of Jerusalem is also very clear on this point: "Lastly," says he, "we pray for all that die amongst us, believing it to be the greatest help for their souls to have the holy and venerable sacrifice to plead for them" (Cat. Myst. 5).

St. Augustine says: "We read in the book of Machabees that sacrifice was offered for the dead; and though it were not read in the Old Testament, the authority of the Church, which is clear on this point, is of no small weight; where, in the prayers of the priest to our Lord at the altar, commendation of the dead has its place" (De cura pro mort.)

But what need to cite more of the Fathers to clear this point of tradition, when Calvin himself fairly owns it? "Above thirteen hundred years ago is was a received custom that

supplication, should be made for the dead" (Ins. 1, 3, c. 5, sect. 10).

Bishop Forbes, a prelate of the Church of England, much approves this practice. Lend an ear to what he says of it: "Let not the ancient practice of praying and making oblations for the dead, received throughout the universal Church of Christ, almost from the time of the Apostles, be any longer rejected by Protestants as unlawful or vain; let them reverence the judgment of the primitive Church, and admit a practice strengthened by the uninterrupted profession of so many ages; and let them in public, as well as in private, observe this rite, although not as absolutely necessary, or commanded by the divine law, yet as lawful, and likewise profitable, and as always approved by the universal Church; that by this means a peace, so earnestly desired by all learned and honest men, may be restored to the Christian world" (Discourse on Purgatory).

Some object that we do not know but that the souls we pray for in particular may be in Heaven, not in Purgatory, and therefore in no need of our prayers.

We answer: That though it should happen that we pray for a father, a mother, or

a friend, when they are in Heaven, not knowing what state they are in, yet our work of mercy is the same, and will not fail to be available for ourselves. It is better that prayers for the dead should superabound than be wanting.

But suppose the souls we pray for are in hell, may we pray for such? If not, how can our practice be vindicated of praying for all that die in our communion?

To this we reply: That as the inward state of souls at the hour of their death is unknown to us, we suspend our judgment in a case wherein God is the only Judge, and we let charity prevail; which, always hoping the best, prays for all that die in the true faith; knowing that if those we pray for are incapable of such relief, our prayers shall not be lost, but in that case, "my prayer shall be turned into my bosom" (Psalm xxxiv., 13).

But, after all, is not this doctrine of Purgatory and praying for the dead apt to make people bold in sin and neglect repentance?

I cannot see any ground for this reflection. Perverse people indeed may abuse truth, as they do other good things. But why any person living should so easily and deliberately resign himself to the pains of Purga-

tory, in hopes of being relieved in them, we cannot comprehend.

Moreover, the same Catholic Church which teaches a Purgatory preaches the necessity of repentance; teaching her people that those who are bold in sin and neglect penance will never go to Purgatory, but descend into hell. If some libertines do not observe the doctrine which is taught them, this ought not to be imputed to their belief of a Purgatory, but to their living in defiance of Hell. Are such to be found only where Purgatory is taught?

Let us conclude, then, to pray both for the living and the dead; it is one of the works of mercy. Prayers and sacrifice offered for the dead are a comfort, as well to their surviving friends as to them. As all the faithful are of one Church and communion, so all partake of one another's prayers and good works.

If the living partake, why not the dead? We nowhere find the dead excepted from the benefits of them. They are members of the same Church with us, though in a different state. Death, which dissolves the union between soul and body, cannot dissolve the union between the head, Jesus Christ, and His mystical body, the Church, nor the union between the members of that body. Souls de-

parted, then, are still fellow-members of the Church with us, and capable of being relieved by our prayers and good works.

CHAPTER XX.

ON THE HONOR DUE TO SAINTS AND ANGELS

Q. Is there an honor due to saints and angels?

A. Yes; there is an honor due to them.

Q. What is the honor due to them?

A. Not divine honor, but such as we read in Holy Writ was given to the servants of God, the saints and prophets, and to angels when they appeared to them.

Let us here consider what honor is due to saints and angels; for that some honor is due to them is no longer disputed by any but certain fanatics who make no distinction between civil honor and divine. Now, as to the honor due to saints and angels, we read in Genesis of Abraham bowing down to the ground to the angels that appeared to him (Gen. xviii., 2); and of Lot doing the same honor to two angels appearing to him. (Gen. xix., 1). Also of Joshua falling pros-

trate on the ground to reverence one of those glorious spirits in the field of Jericho (Josh. v., 15).

We read again in Scripture of the same honor being done to the saints; that Abdias, a holy man and one of the princes in the kingdom of Israel, fell prostrate on his face to honor the prophet Elias; at the same time Abdias, in civil power and dignity, was the greater person; it is therefore manifest that he did that honor to Elias on account of his being a prophet and a saint. And we read again of the sons of the prophets doing the same honor to the prophet Eliseus (IV. Kings ii., 15).

Now it must be granted that the honors here given to angels and saints were something more than bare civilities, and were given them from a *religious* motive; and yet they were infinitely inferior to divine worship.

"Honor is given to others on account of some excellency above us; as power, superiority, learning, virtue. Hence, different is the honor we give to a parent, to a king, to a master, to the virtuous." So Aristotle remarks (9 Eth., c. 2). God is infinitely above all. The angels and saints in Heaven, excelling and outshining all the dignities upon earth,

there seems to be an honor due to them as much above civil honor as they, by the eminency of their state, are raised above men; and as for inferior to divine honor as God is above them.

Some think the honors given to canonized saints in the Catholic Church extravagant; but they are not so. The honor due to the saints in Heaven is surely something more than civil honor which men commonly give to one another upon earth. We must consider that the saints in Heaven are crowned for their heroic virtues by God Himself and are in a much more eminent state in His kingdom than any earthly king or citizen of this world.

What are the honors we give to saints in comparison to that mentioned in the Revelations? "To him that shall overcome, I will give to sit with me in my throne" (c. iii., v. 21). But in truth, neither the honor which is conferred upon them in Heaven nor any other which is given them by the Church on earth is *divine honor,* but infinitely inferior to it.

CHAPTER XXI.

ON THE INVOCATION OF SAINTS

"I believe in the Communion of Saints" (Creed).

Q. What do you mean by the invocation of saints?

A. We mean no more than begging them to intercede with God for us.

Q. Is it not a dishonor to God to be thus continually addressing your petitions to the saints, instead of directing your prayers to Him?

A. It is no dishonor to God; but, on the contrary, asking the saints to pray for us is in effect praying to *Him*.

Q. But is it not putting more trust in them, and lessening the confidence I ought to have in God?

A. No. It is true, I put more trust in them than in *myself;* but all my hope, and theirs also, is in God alone. I only beg they would join their intercession with my petition to Him, the author of all blessings.

As to the invocation of saints, the doctrine of the Catholic Church on this matter of faith is contained in the following decree of the Council of Trent:

"The holy synod commands all bishops and all others who have the charge and care of teaching diligently to instruct the faithful; first concerning the intercession and invocation of the saints, and concering the honoring of relics, and the lawful use of images, according to the practice of the Catholic and Apostolic Church, received from the primitive ages of Christianity, and according to the consent of the holy Fathers and the decrees of the holy Councils; teaching them that the saints now reigning together with Christ do offer their prayers to God for men, that it is good and profitable to invoke them with humble supplication, and to fly to their prayers, aid and assistance for the obtaining the benefits of God through His Son, Jesus Christ, our Lord, who is our only Redeemer and Saviour" (Sess. 25). This is the definition of the Council of Trent, condemning at the same time as impious those who teach the contrary doctrine and who reject the invocation of saints as idolatrous.

Here, then, is our belief, as it stands in the decree of a General Council, separate from all misrepresentation. From this it is evident that we do not address ourselves to the saints as if they were the *authors* and *disposers* of pardon, grace and salvation; or as if they had any power to help us independently of God and the mediation of Christ.

Hence all our prayers, even when we address ourselves to God by the intercession of the saints, end and conclude, "*through Jesus Christ our Lord.*" Can God be wronged hereby in any way, when all the hope we have in the intercession of the saints is centred in God and in the merits of Christ the Redeemer?

Many imagine that invoking the saints so frequently is a lessening of the honor due to God; but nothing is more groundless. As it is no dishonor to God to call upon the saints and angels in Heaven to praise and glorify God, so neither is it to call upon them to pray for us. For if praying to God is an act of religion and an honoring of Him, we still add to this honor when we call upon His saints to pray with us and for us, and so increase the number of His adorers.

Again, if our humble supplications to God be an acknowledgment of His sovereignty over

us, and of our entire dependence on Him, then, certainly, when we invoke the saints to fall down before His throne and pray for us it is an acknowledgment of His supreme dominion as well over them as over ourselves. It is acknowledging that he is above all the Principalities and Powers in Heaven, and that the brightest Cherubim are His humble suppliants, and have nothing of their own to bestow, but must obtain all from God for their clients, and through Jesus Christ.

In a word, if it be not injurious to God to have recourse to the prayers of the just on earth, neither is it injurious to call upon the saints in Heaven to intercede for us, now that they are truly just, established in grace and happiness, pure of all corruption and most acceptable in the sight of God.

All our prayers, even when they are addressed through the intercession of the saints, are in effect directed to God, in whom alone is all our hope for the success of them. If you have a petition to ask of the king, and you have your petition presented to him by some dignified person who is in his favor, is not your petition, nevertheless, made to the king? In like manner all our prayers are made to God, though offered to Him by the saints.

It is not, therefore, true that we trust more in the saints than in God. But it is true that we place more confidence in their intercession than in our own unworthy prayers.

Still our adversaries object that there is no *need* of the intercession of the saints, now that the Mediator is come and all have free access to God through Him.

This, if a good reason for laying aside the invocation of the saints in Heaven, should equally induce all Christians to give over the practice of recommending themselves to one another's prayers here on earth. Yet this we have ever been taught to do; and the more holy the persons are whom we bespeak to pray for us, the more earnest are we to partake of their prayers, knowing that "the continual prayer of a just man availeth much" (James v., 16).

Why, then, should we not desire their prayers when they are crowned in Heaven and are so near the throne of God? If such intercessions on earth are not thought needless, why is the intercession of the saints to be thought needless? For though the Mediator is come, the end of His mediatorship was not to overthrow the communion of saints.

There is no more injury done to the medi-

atorship of Christ in begging the intercession of the saints above than in asking the prayers of our fellow Christians on earth. This is evident, for we firmly believe that those who are in Heaven, as well as those on earth, have no blessings to dispense independently of God, but must obtain all from Him who is the giver of "every good and perfect gift" and *through* the merits of Christ, their mediator as well as ours. They are not therefore, mediators in the same sense as He is, because they stand in need of His mediation to recommend their petitions; while He alone stands in need of no other mediator.

That the saints and angels in Heaven hear or know our prayers we may learn from these words of Christ: "There shall be joy before the angels of God upon one sinner doing penance," (Luke xv., 10). If they know our repentance, why may they not know the contents of our petitions when we apply to them to intercede with God to work and bring about our conversion and repentance? It is all one, whether they know this by a special revelation from God or by that clear vision which is competent to their state of bliss. Why must we confine their knowledge to the celestial spheres?

If some of the prophets, as we read in Scripture, knew the sayings and doings of men at a great distance from them by the light of prophecy, why cannot the saints in Heaven know the same by the light of glory? Why must you measure their hearing and knowledge by your own, as though they cannot hear beyond such a distance? You own that the devils know what is done in this world, and can hear the petitions of their impious votaries; must we, then, attribute more knowledge to the wicked spirits than to the blessed spirits?

In a word, we know from Scripture that the angels pray for us; as may be learned from the Prophet Zacharias, who represents an angel praying to the Lord of Hosts for the cities of Jerusalem and Judah; and that the saints in Heaven perform the like office for us may be proved from the Apocalypse v., 8, where we read of twenty-four elders offering to God the prayers of the saints and the faithful. It is sufficient to know that they pray incessantly for us, especially for those who call upon them; and that God knows all and each of the singular petitions of every one that implores their intercession.

Our doctrine and practice of the invocation of the saints agrees also with what we profess in our creed concerning the communion of saints. All who are in this communion partake of the good which is done by the members of it, and of their prayers to God; and are not the saints in Heaven in this communion, and do they not pray for us? If while they lived on earth they were such zealous advocates for their clients, are they less zealous for them now that they are in Heaven?

The same doctrine and practice is also agreeable to the ancient Fathers. I need not cite them at length, because our adversaries freely own this truth. "I confess," says Mr. Fulk, "that Ambrose, Augustin, Jerome held invocation of saints to be lawful, and that in Nazianzen, Basil and Chrysostom mention is made of the invocation of saints."

Mr. Thorndike, another eminent Protestant writer, says: "It is confessed that the lights both of the Greek and Latin Churches, Basil, Nazianzen, Nyssen, Ambrose, Jerome, Augustin, Chrysostom, both the Cyrils, Theodoret, Fulgentius, Gregory the Great and Leo have spoken to the saints and desired their assistance" (Epilogue, p. 353).

Finally: We ground this article, as well as all other articles of faith, not on any man's private interpretation of Scripture, but on Scripture and Tradition as expounded by the divine authority of the holy Catholic Church, which Christ commanded all to hear and believe; saying to the Apostles when He sent them, and in them to their successors; "He that believeth and is baptized, shall be saved, but he that believeth not, shall be condemned" (Mark xvi., 16).

CHAPTER XXII

OUR DEVOTION TO THE BLESSED VIRGIN MARY

"From henceforth all generations shall call me blessed" (Luke i, 48).

Q. Why do you pray to the Blessed Virgin Mary?

A. Because she is the Mother of Jesus, our Redeemer.

Q. Why do you show her such great honor?

A. For the same reason; because she is the Mother of God, and full of grace—a reason why all generations shall call her blessed.

Q. Why does the Catholic Church call her Mother of God?

A. Because she is the Mother of Jesus Christ, Who is true God and true Man; and therefore she is truly the Mother of God. She is not the Mother of the Divinity, but of that *Person* who is both God and Man, Jesus Christ: hence she can be called the Moth-

er of God, as her Son was not only Man, but also God.

Q. Did not Mary have other children by St. Joseph after the birth of our Saviour?

A. No; this opinion was condemned by the Church as a heresy fourteen hundred years ago, as contrary to Apostolical tradition and to the Creed of the Apostles, which styles her "Virgin." The early Fathers taught that she had promised by vow never to know man; they inferred this from her words to the Angel: "How shall this be done, for I know not man?" (Luke i., 34).

Q. Who were they that are called in Scripture the brethren of our Savior?

A. They are named by St. Mark (vi., 3) James, Joseph, Jude and Simon. They were the sons of Mary, the wife of Cleophas, whom the Gospel calls the "sister" (that is, a near relation) of the Blessed Virgin; and therefore *her sons* are called our Saviour's brethren, according to the usual Scripture phrase by which those that are near of kin are called brothers and sisters.

Q. But why, then, is our Savior called the first-born?

A. It is a Hebrew phrase, not signifying

that any were born *after* Him, but that no one was born *before* Him.

We profess and believe that God is the sole Creator of all things. The purest and most excellent creature is the work of His hands, and originally sprung from nothing but His power; He alone, then, is worthy of Divine honor and worship. All the honor we give, and all the devotion we pay, to saints and angels and to the Virgin Mary are referred to the Great Creator of all things, and redound to His honor; otherwise we would not thus honor them.

All the honors we give to them are centred in Him. We venerate those most who are the nearest to Him. And who are nearer to Him than the holy angels, the Virgin Mary and the saints? This is the true belief of a Catholic.

It is true, we honor the Virgin Mary more, and have a greater veneration for her than for all the angels and saints; for many reasons. First: because God selected her to be the Mother of our Redeemer, and because, being the Mother of Jesus, she became the Mother of God, as being truly the Mother of Him who is both God and Man. Thus,

her dignity being above any other saint, she is entitled to greater veneration. Secondly: we honor her for her great prerogative of sanctity above all other saints—as full of grace; as blessed among women; as the most blessed of all women, by the fruit of her womb. Is she not in these prerogatives greater than all the angels and saints?

We have, therefore, a special veneration for her, because she was honored by God, by angels and by men. God the Father honored her when He regarded the humility of His handmaid and chose her for the Mother of His Son. The Son honored her by taking flesh and being born of her. The Holy Ghost honored her when God the Son was conceived in her by His operation.

It is her singular prerogative to be both Mother and Virgin. Never before had Mother such a Son; nor Son such a Mother. We honor her, then, with the angel Gabriel, saying: "Hail (Mary) full of grace, the Lord is with thee;" and with St. Elizabeth when we say: "Blessed art thou amongst women, and blessed is the fruit of thy womb" (Jesus); and with the Church, saying: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

Yet, when we call her the Mother of God, as was defined in the third General Council at Ephesus against Nestorius, we do not pretend that she is the Mother of the Divinity; but, being the Mother of that *Person* Who is both God and Man, she is called by the Church the Mother of God. If you say, "Some carry their devotion for the Virgin Mary too far," I know of no well-instructed Catholics that do so. The Catholic Church has never approved, but ever reproved, all such abuses. But though some abuses should still remain amongst ignorant persons, must all respect and veneration for the Mother of the world's Redeemer be forgotten and laid aside as it seems to be amongst our adversaries?

As for miraculous images of the Virgin Mary, our Church has declared that there is no virtue in them as material images. It is not from the image that any good may be expected, but from the person it represents. And if God has wrought wonders by other saints, surely He may do so by her powerful intercession, as He did at the marriage of Cana (John ii., 2). To fly to her intercession is, in effect, to ask the aid of her Son, of whom she obtains all blessings for us. By honoring the Mother, we honor the Son, be-

cause we honor her on His account. We confess with St. Epiphanius that Mary ought to be honored, but God alone adored.

All Christian people and nations from the beginning of the Church, and all antiquity, have ever held her in high veneration. The Fathers in their writings, the founders of religious orders in their constitutions, the Church in her liturgy—all have employed their tongues and pens to express their high veneration for her, and to recommend the same devotion to posterity.

How many cathedrals and other churches throughout Christendom are dedicated to God under her name, and even in Protestant countries, still retain her name without fear of idolatry! In this is fulfilled that saying: "From henceforth all generations shall call Me blessed" (Luke i., 48).

To conclude, this is the faith of the Catholic Church: That the Virgin Mary is a creature, as much as any other creature, though purer than any other. That all the grace with which she was replenished on earth was God's gift; and the glory she now possesses His reward. That there is but one only God, and that He alone is to be adored and worshiped with divine honor; He alone is to be prayed

to as the giver of all good gifts; He alone is to be served and trusted in as God. He alone is the Creator of all things. Al the saints and angels and the Blessed Virgin are the work of His hands; and all the help we receive by their intercession and our supplications to them proceed from God; to whom be all honor and glory for ever and ever. Amen.

Learn, then, O Christian, from the Catholic Church, to honor the Blessed Virgin Mary, the Mother of our Redeemer, so highly honored by God, by angels and by men. Honor her on account of her election to be the Mother of Christ, Mother of God. This is the source of all her other prerogatives—hence, unspotted and without sin; hence, full of grace; hence, Mother and Virgin; hence, by all generations blessed.

O take her, as St. John did, recommended from the Cross, take her for your Mother; "Behold thy Mother"—Mother of all Christians, help and refuge of all sinners, under God. Fly, then, to her patronage in all your necessities; beg her powerful intercession for you with her Son Jesus. As she interceded at the marriage of Cana, and was heard, so will she be a powerful advocate for you, now that

she is reigning with her Son in glory. Say, then, with the Church: Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

CHAPTER XXIII

THE ROSARY AND ANGELUS DOMINI

Q. What is the common address of the Church to the Virgin Mary?

A. Even that of the angel Gabriel: "Hail (Mary) full of grace;" from which are derived the Rosary and the "Angelus Domini," much used in Catholic countries.

Q. What is the meaning of the Rosary or beads?

A. It is a devotion directed to obtain God's blessings through the intercession of the Mother of God.

Q. What is the "Angelus Domini?"

A. It is a prayer which puts us in mind of our redemption. It is repeated three times in the day, morning, noon and evening, that so great a benefit may never be forgotten, and to accustom us to pray often. We should "pray without ceasing."

All our addresses, devotions and suppli-

cations to the Blessed Virgin Mary are made chiefly with respect to her Son Jesus. All the veneration we have for her terminates in Him, from whom good came both to her and to us. Thus, when we address her in the Hail Mary, it is to commemorate her Son's Incarnation, to honor also the Mother and to beg her intercession for us; adding, with the Church, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

As to the Rosary, it is a method of repeating the angelical salutation with great benefit to the soul, by contemplating the chief mysteries of our Redemption, from Christ's conception to the coming of the Holy Ghost; and it concludes with commemorating the joys and glory of the Blessed Virgin Mary and all the saints.

It is divided into three parts, each consisting of five mysteries, to be contemplated during the recitation of five decades (or sets of ten) upon the beads. The first five are called the five Joyful Mysteries, viz., The Annunciation, when our Lord was first conceived in His Mother's womb; the Visitation, when the Blessed Virgin visited her cousin, St. Elizabeth; the birth of our Savior; His Presenta-

tion in the Temple; His being found in the Temple.

The second five are called the Sorrowful Mysteries, as they relate to the sufferings of Christ; His prayer and Agony in the Garden; His Scourging at the Pillar; His Crowning with Thorns; His carrying of the Cross; His Crucifixion and Death.

The third five are called the Glorious Mysteries, viz., The Resurrection of the Lord; His Ascension Into Heaven; The Coming of the Holy Ghost; The Assumption of the Blessed Virgin; her Coronation, together with the eternal glory of the saints in the Kingdom of Heaven.

Now, can this be called superstition? Or can he be a truly good Christian who deprives himself of every pious thing that inspires him with the thoughts of salvation? For what can be a greater motive to a good life than to be put in mind of what Christ has done and suffered for us, and of the blessings He has bestowed upon us? This is the end of the devotion of the Rosary.

But is not our repeating the Hail Mary ten times for one Our Father a dishonor to God? Such praying seems worse than not praying at all. Does it not show that we place

a greater confidence in the Virgin Mary than in God?

This is a great mistake. When we say, "Holy Mary, Mother of God, pray for us sinners," it is not true that we pray to the Virgin Mary and not to God, for our faith teaches that "every best gift and perfect gift is from above, coming down from the Father of lights" (James i., 17). And every Catholic knows and believes this truth. Accordingly, all our prayers and petitions, whether addressed to God by ourselves or by some saint praying for us, are still directed and made to Him for the things we want, and in Him we hope for the favor of them. When I ask the Virgin Mary to pray for me, is it not with a hope that by means of her intercession God will hear me and grant my petition? Is not my petition, then, properly made to Him? Although I were to repeat the Hail Mary a thousand times, it is not true that I pray more to her than to God, because every time I beg of her to pray for me I do, in effect, pray to God. Nor is this in any sense dishonoring God; for when we say, "Holy Mary, pray for us," we make her an humble suppliant to God. And if we, who are sinners, are taught to honor Him and do an act of religion every

time we call upon Him in devout and humble prayer, much more do the saints in Heaven and the Virgin Mary honor Him when they fall down before His throne to pray for us and with us. What is this but acknowledging that He is above them all, above the highest in Heaven, and that all good gifts are His? Can this be a dishonor to God?

Neither is it true that we place greater confidence in the Virgin Mary than in God; but only that we confide more in her intercession than in our own prayers; knowing this truth, that "You ask and receive not, because you ask amiss" (James iv., 3). We therefore distrust our own prayers, and have recourse to the prayers of the Virgin Mary and the saints; which is an act of humility. It is also acting according to the orders of God, who desires sinners to have recourse to the prayers of the just; declaring to us that "the continual prayer of a just man availeth much" (James v., 16). Hence we read in Scripture that God Himself, by a special revelation, sent sinners to the saints to intercede for them, as He did Abimelech, King of Gerara, to Abraham. "Now, therefore," says God to him, "restore the man his wife, for he is a prophet; and he shall pray for thee

and thou shalt live" (Gen. xx., 7). As also He sent the friends of Job to him, that he might pray and offer sacrifice for them to appease the divine wrath: "My servant Job shall pray for you; his face I will accept, that folly be not imputed to you; for you have not spoken right things before Me" (Job xlii., 8). In like manner, we read how the Israelites in distress addressed themselves to Moses and Samuel, to avert the wrath of God from them (Numbers xxi., 7, and I. Kings vii., 8).

What more conclusive from the word of God to authorize our practice of applying in our necessities to the intercession of the saints? Yet it would be very stupid to conclude, from what God ordered these sinners to do, that the saints are more merciful than God. No; God is infinite of mercy; and He is also just; and the order of His justice requires that the prayers of the just shall prevail sooner with Him than the prayers of sinners. At the same time He shows His mercy to sinners by sparing them at the intercession of the just. Let us not, then, be so proud as to think we do not stand in need of the saints to intercede for us.

The Rosary being thus explained, and shown to be an excellent devotion, it is recommended to all Christians; but it is particularly useful to the unlearned who cannot read; and to others who are barred by want of sight, or otherwise, from the use of prayer-books. By means of this devqtion they may be as constant in prayer as those who have choice of books.

As to the "Angelus Domini," it is a short devotion to put Christians in mind, even amidst the tumults and distractions of life, to give God thanks for the benefit of our redemption; and it is recited three times a day, morning, noon and evening, that we may never forget the blessing of our Redeemer s coming, but imprint Him in our mind and memory and learn to pray to God incessantly.

It is the practice of all good Christians when they hear the Angelus bell ring to perform this devotion, which is called the "Angelus Domini" from the first words, "The Angel of the Lord."

The manner of performing this devotion is very simple. At the first toll of the bell, we say, "The angel of the Lord declared unto Mary: and she conceived of the Holy Ghost." Then we say the Hail Mary, etc.

At the second toll we say, "Behold the handmaid of the Lord; be it done unto me according to Thy word." Hail Mary, etc. At the third toll, we say, "And the Word was made Flesh, and dwelt amongst us." Hail Mary, etc. Then we conclude with the following prayer: "Pour fourth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and Cross be brought to the glory of His resurrection. Through the same Christ, our Lord. Amen."

CHAPTER XXIV.

ON HOLY PICTURES AND IMAGES

Q. What is the object of so many pictures and images in churches?

A. There are so many books to put us in mind of Christ, and of all the mysteries of our redemption, also of the Virgin Mary and the saints, that we may follow their example.

Q. Is not the use of images against the commandment: "Thou shalt not make to thyself any graven thing?"

A. No; they are not idols or images of false gods, nor worshiped as such; which is the thing forbidden by that commandment.

The belief of the Catholic Church is set forth in the decrees of her General Councils, where this article of the veneration of holy images is defined. First, in the Second Nicene Council, held A. D. 787, against the heretics of those times, called Iconoclasts, or Image-breakers, Calvin's predecessors. This œcumenical synod defined as follows:

"The images of Christ and His saints are to be retained and placed in the churches; that at the sight of them the memory and affections of the beholders may be excited towards those who are represented by them. And we are to salute and pay honor to the said images; but not *Latria* (adoration), which, as true faith teaches, is due only to God" (Act 7).

The decree of the Council of Trent is worded in the same manner: "The images of Christ, of the Blessed Virgin Mother of God, and of other saints, are to be kept and retained, especially in churches, and due honor and veneration to be given them; not for any divinity or virtue which is believed to be in them, or that anything is to be asked of them, or any confidence to be placed in them, as was anciently done by the heathens, who put their trust in idols; but because the honor which is done to the images is referred to the prototypes which they represent. So that by the images which we kiss, and before which we kneel and uncover our heads, we adore Christ and venerate the saints, whose pictures they are, as the Councils, especially the Second of Nice, have defined against impugners of images" (Com. of Trent, Sess. 25).

Holy images, therefore, are used in churches for several good ends; as well for ornament as for instruction; but chiefly as helps to devotion, while they movingly represent the mysteries of our redemption, and place before our eyes the acts and martyrdom of the saints, whose example we profess to follow. While my eye is on the picture or image of Christ, I have the imagination of Him in my mind; Him I venerate, Him I adore. If I have a veneration for His image, it is because it is *His* image and puts me in mind of Him. The veneration, then, which I have for the image does not stop there, but is referred to the prototype that is represented by it. As all Catholics are well instructed herein, and know there is no virtue or divinity in holy images, and that they neither see, nor hear, nor help us, there can be no danger of idolatry while we kneel or pray before them.

There have been many well-attested cures wrought in the churches, to reward the piety of such as come to recommend their distresses to the intercession of the saints, and to the Virgin Mary, before their images. Yet these wonderful cures are not to be

attributed to any power or divinity in the image; but to the Almighty power of God, moved to work these miracles by the prayers of His saints, to reward the faith and piety of those who confide in His power; as also to attest the faith of His Church, and to give a divine approbation of her religious practice of the invocation of saints and veneration of holy images. However, we do not pretend that the histories of all these miraculous cures are to be accredited so far as they appear certain. Hence, the Council of Trent decreed: "That no new miracles be admitted as true till the bishop of the diocese has examined and approved them" (Sess. 25 de sacris imag.)

Is there any virtue in crosses or images to drive away the devil, to dissolve charms or cure diseases?

No Catholic pretends that there is any such virtue in them. The Council of Trent expressly defines that no virtue or divinity resides in them. Now the decrees of General Councils are the rules of our faith and practice. When, therefore, Catholics sign themselves with the sign of the Cross, or place that sign in their churches or houses, they intend thereby to invoke God's assistance

against evil spirits, and all that deals with them, through Jesus Christ crucified, Who has power to put them to flight and to do all wonders for us.

That many such wonders have been done very authentic histories testify. This is owned by Doctor Covel, an eminent Protestant writer of the Church of England, in his answer to Burges (p. 133): "No man can deny," says he, "but that God, after the death of His Son, manifested His power to the amazement of the world in this contemptible sign (the Cross) as being the instrument of many miracles."

But what is meant by the "adoration of the Cross" on Good Friday?

I answer that it is not the graven image, but Christ crucified represented thereby, that is the object of our adoration that day. His image we venerate because it is His image and puts us in mind of the death He suffered for us; but Him only we adore with divine honor.

But is not all veneration of images contrary to the commandment: "Thou shalt not make thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under

the earth, thou shalt not *bow down to them or worship them?"* (Prot. version.)

Those who make this objection should reflect that this commandment only forbids the making or worshiping of *idols,* or images of false gods, such as the heathens worshiped. Moses himself explained this precept in the Book of Exodus, where he repeats it again in other words: "You shall not make gods of silver nor shall you make to yourselves gods of gold" (c. xx., 23). Now when Catholics make and venerate holy images, according to the approved custom of the Church, they make neither golden gods nor silver gods, nor wooden gods, they do not make idols of them, nor give them divine honor; for this is contrary to the sense and declaration of their own Church and her General Councils.

Protestants themselves venerate certain things, not for themselves but because of the relation which they have to something else; as, for example, the honor they give to the name of Jesus, to their churches, the altar, the Bible, the bread and wine in the sacrament, etc. Thus, also, the Jews honored the Ark, the Cherubim, the Sanctuary; and Moses honored the ground upon which he stood as being holy ground.

Nature and reason, as well as religion, teach us to show our esteem and affection for those whom we honor and love by treating with respect and reverence the things that belong to them or have any relation to them. God commanded two Cherubim of beaten gold to be placed over the Ark in the Sanctuary; Moses was also ordered to set up the brazen serpent, that all who had been bitten by the fiery serpents might look on it and be healed. Can we, then, say that the making of images and the venerating of them is displeasing to God?

To sum up this subject, the doctrine of the Holy Catholic Church is this: That a respect and reverence is due to all such things as relate to the honor and service of God: to the book of the Holy Scripture, as containing God's word; to churches, as the houses of God; to the saints, as His true servants; to altars and sacred vessels, as being consecrated to His service; to pictures and images of Christ, as renewing the memory of all the mysteries of our redemption; to the images of the Virgin Mary, the Apostles and other saints, by whom He has converted the world and wrought all wonders.

Behold what helps God gives to encourage piety and devotion, even by inanimate things; for what are images and pictures but inanimate figures? Yet, what good may be drawn from the sight of them, though there is no virtue in *them!* They bring to our minds the most holy persons and things, and aid us even to penetrate into Heaven. Can you lift up your eyes and behold a crucifix and not think of the Author of life and salvation? Can you behold a picture or image of the Blessed Virgin Mary and not think of her who gave Him birth? How can you behold the images of the Apostles, martyrs, confessors and not think of those by whom God converted the world?

CHAPTER XXV

ON THE VENERATION OF SACRED RELICS

Q. What authority have you for the veneration of the relics of the saints?

A. The Holy Scripture, antiquity, the ancient Fathers, the authority of the Catholic Church.

In regard to the veneration of relics, the Council of Trent has defined: "That the holy bodies of the martyrs and other saints now reigning with Christ, which were once living members of Christ, and temples of the Holy Ghost, and which shall be raised again to life and glorified, are to be venerated by the faithful; and that many benefits are imparted to men through these relics. So that those who affirm there is no veneration or honor due to the saints' relics, or that such relics and other monuments of them are honored in vain by the faithful are to be utterly condemned, as the Church already has con-

demned and does condemn them" (Sess. 25).

Our profession of faith, then, says that the saints' relics are to be venerated. But how venerated? With such veneration as is given to other sacred things, as to sacred vessels, to altars, to churches consecrated to the service of God. We venerate the dead bodies, the bones and the dust of these holy persons as victims to God by their mortifications and martyrdoms; as sanctified by His grace, as the living temples of the Holy Ghost; we know that their remains are to have a happy resurrection and an eternal glory. Their memory should never die, but ever live, and their sepulchres and relics remain to keep alive the memory of their good works and heroic virtues, which have made them companions of angels, and to excite mankind to imitate such great examples.

It is written in the Acts of the Apostles that "God wrought by the hand of Paul more than common miracles. So that there even were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirit went out of them" (c. xix., 11-12).

Why may not Catholics, then, without superstition apply to the sick the linen in which

the bodies of martyrs have been wrapped? By such means many undoubted cures have been wrought.

In the Fourth Book of Kings we read: "And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man saw the rovers, and cast the body into the sepulchre of Eliseus. And when it touched the bones of Eliseus, the man came to life, and stood upon his feet" (c. xiii., 20-21). Here is another stupendous miracle wrought—even the rising of a dead man to life merely by touching the bones of the dead Prophet. Does not this authorize our veneration of the saints' relics and sepulchres, when we see such a miracle recorded in holy writ, performed at the sepulchre of a saint, even before the gates of heaven were opened by Christ, and before the soul of the saint was admitted to glory?

In the earliest days of Christianity great veneration was paid to the relics of the saints and martyrs. The ancient Fathers and doctors of the Church defended it, and only heretics and infidels ever opposed and condemned it, such as Julian the Apostate, Eunomius and Vigilantius, as may be seen in the writ-

ings of St. Jerome and St. Augustine. St. Jerome, in particular, attacked Vigilantius, who gave the Catholics of his time the appellation of dust-worshippers. "Vigilantius," says he, "fights with an unclean spirit against the spirit of Christ by asserting that the tombs of the martyrs are not to be venerated. The devils with whom Vigilantius is possessed roar at the relics and confess they cannot bear the presence of the martyrs" (con. Vigil).

As for false relics and miracles, the Catholic Church has taken all possible care to detect and discountenance them, and has ordered that relics be strictly examined into by the bishop of every diocese before they are proposed to the veneration of the public (Coun. Trent, Sess. 25). There may be false as well as true prophets; false as well as true preachers. Must all be branded as imposters because some are so? And must true relics be despised because some are counterfeit? It is plain that it is not the intention of those who govern the Church to encourage the faithful in the veneration of false relics. Private abuses, which are reproved and ordered to be corrected by the prelates in their several districts, cannot furnish new reformers with

sufficient grounds to abolish a pious practice recommended in the Word of God and by the universal tradition and authority of the primitive and present Church.

Pay, then, a due veneration to all holy relics, as your pious ancestors have done before you. Praise God in His saints; let not their memory ever die. "The just shall be in everlasting remembrance" (Psalm cxi., 7).

Their sacred remains still hold an affinity to their souls in glory, and will at the resurrection be reunited to them. Venerate them as you do all holy things that belong to God. Great wonders have been done in all times at the tombs of the saints and martyrs, which sufficiently account for our veneration of them. But still remember to imitate their holy lives, that you may become saints with them, by the same virtues which made them saints.

CHAPTER XXVI

ON THE FASTS OF THE CHURCH

"Be converted to Me with all your heart, in fasting and in weeping, and in mourning" (Joel ii, 12).

Q. Is not fasting superfluous and a work of supererogation?

A. No; it is most pleasing to God and beneficial to our souls.

Q. What authority have we for it?

A. The authority of both the Old and New Testaments.

Q. What are the conditions that make a perfect fast?

A. Carefully to avoid sin, and to accompany our fast with true repentance, devout prayers and alms deeds to the poor. This is the fast which God has chosen.

Though the fasts of the Church are held by many as vain and superfluous, and by no means necessary to salvation, they were always, on the contrary, held by antiquity as

most acceptable to God and most beneficial to the soul; and have, from time immemorial, been enjoined by the precept of the Church. This pious practice is frequently recommended in both the Old and New Testaments. It is also necessary as a penance for past sins, as a means for overcoming vice and leading us to virtue. By fasting we chastise the body and bring it into subjection. Hence it must be esteemed as good and necessary by every Christian.

Fastings were in practice in the earliest times of Christianity; nay, in those days they were more strict and frequent than in after ages. St. Paul makes much mention of his fastings and watchings (II. Cor. xi., 27). The fast of Lent was instituted by the Apostles, as many of the holy Fathers maintain; and that it might be the more universally observed it was enjoined as a precept on the whole Church by a decree of Pope Hyginus, about the middle of the second century, as Eusebius in his chronicle testifies.

Christ said that His disciples would fast when the bridegroom should be taken from them (Matt. ix., 15).

He also gave them lessons how to fast (Matt. vi., 16-17), and set the first example

by a forty days' fast in the desert. Can it be superfluous or superstitious to follow Christ's example, and to fulfil what He foretold of His followers?

The end of fasting is to do penance for our sins; that, like the Ninivites and other sincere penitents, we may find mercy at the hands of God. The object of it is also that we may, by bridling our appetites, more easily overcome sin; may be better disposed to virtue and obedience to the Church, and may learn to deny our own wills. Can fasting, then, be deemed superstitious, when even God, by His prophet Joel, calls upon His people to be "converted to Him with all their hearts in fasting and in weeping, and in mourning?" (Joel ii., 12.)

If it is said the fast from *sin* is the fast which God has chosen, I also hold that the most rigorous fast is of no account with God, unless we refrain from sin. The two things must go together to make a perfect fast. The Jews rendered their fasts displeasing to God because on those days they were found doing their own will and oppressing their neighbor, as God by His prophet reproaches them. Hence the first condition required for a good fast is to renounce sin and be converted to

God with our whole heart, performing the fast in a spirit of contrition and penance.

But is it not written: "Not that which goeth into the mouth defileth the man?" (Matt. xv., 11.)

We answer: It is not the meat which defiles the soul of a Christian any more than swine's flesh defiled the soul of a Jew. "For every creature of God is good" (I. Tim. iv., 4). But the thing that defiles the soul of a Christian, when he transgresses the fast, is the disobedience of the heart in breaking the precept of the Church, which God has commanded all to hear and obey. Thus, our first parents were defiled in eating the forbidden fruit; not by the uncleanness of the food, but by their disobedience in eating that which God had forbidden them to eat.

Can you then refuse to comply with this great duty of fasting, so acceptable to God and so beneficial to souls? Consider the fast of Moses (Deut. ix., 18); the fast of the Israelites (Judges xx., 26); the fast of Judith (c. iv., 7); the fast of Esther (Esther iv., 16); the fast of the Ninivites (Jonas iii., 5); the fast of St. Paul and other Apostles and primitive Christians (Acts xiii., 3). Consider these and the happy effects that followed them; the

judgments of God were removed which hung threatening over the heads of sinners, and His was drawn down on them. If you consider such examples and such results you will be convinced how great a good fasting is.

Nothing has been more strongly recommended by all antiquity than fasting. The blessings that attend it and the end proposed by it are well expressed by a holy Father and great doctor of the Church, St. Chrysostom: "Fast," says he, "because you have sinned. Fast, that you may not sin. Fast, that you may bring all blessings on yourself. Fast, that you may preserve the grace of God in your soul."

The most perfect have need of fasting, to maintain their virtue; the most wicked, to sue for mercy and prevent God's judgments. Beware, then, of neglecting this essential duty.

CHAPTER XXVII

THE CRUCIFIX

"And when they were come to the place which is called Calvary, they crucified Him."
(Luke xxiii., 33.)

Q. What is a Crucifix?

A. The crucifix is a cross with an image of Christ nailed to it.

Every bible-Christian knows that Christ, our Savior, was taken to the hill of Calvary, outside the city of Jerusalem, and there nailed to a Cross. Christ suffered this painful death in order to atone for our sins and to open heaven to us. It has ever been the pious custom of Christians to venerate the image of Christ Crucified. It is our standard, our banner. St. Paul cried: "I preach Christ and Him crucified."

The crucifix shows us the great love Christ had for us; that He even died on it, out of love for us. Should we not often think of Christ?—His death?—His sufferings? It is

from that cross on Calvary that all grace and mercy comes to us. Where would be our hope of salvation, if it were not for the cross? Where could we obtain strength under trial, temptation and suffering, if we did not see Christ, our loving Master, suffering that cruel death of the cross?

When Mary Queen of Scots was led to execution, she carried a crucifix, and prayed, concluding with the words: "As Thy arms, O God, were stretched out upon the Cross, so receive me with the arms of Thy mercy, and forgive me my sins." "Madame," said the Earl of Kent, "you would better leave such popish trumperies, and bear Him in your heart." She replied, "I cannot hold in my hand the representation of His sufferings, but I must at the same time bear Him in my heart."

This is our object in having the image of Christ Crucified in our churches and in our homes. We hope thus to impress His image upon our soul. With the Cross we will be strengthened against the seductions of sin, and we will be armed to resist its entrance into the soul. "I can do all things in Christ."

CHAPTER XXVIII.

THE WAY OF THE CROSS

Q. What is the object of having so many pictures of Christ with His Cross on the walls of the church?

They are the "Stations," or Way of the Cross.

The "Way of the Cross" is a devotion very old in the Catholic Church. It was natural for Christians in all ages to have a loving desire to visit the very places hallowed by the blood stained foot-prints of their Saviour. With what deep sentiments of love and reverence would not the Christian go over the sorrowful journey of Christ, from Jerusalem to Calvary? How they would love to kneel and kiss each spot sanctified by the Feet of their Master?

Such a favor could be enjoyed only by a few. The journey to Jerusalem was too long and dangerous. To satisfy, therefore, the de-

votion of the people, the Church has approved of making the "Way of the Cross," with the Stations. The people go with the Saviour in spirit, from the Hall of Pilate to Calvary.

The method of making the "Way of the Cross" is usually in this manner:————

PREPARATORY PRAYER.

(*To be said before the High Altar.*)

Most merciful Jesus, Thou art infinitely good, I love Thee above all things, and am heartily sorry for having offended Thee. I offer Thee this holy journey in union with that most painful one which Thou didst make for me, a most unworthy sinner; and I purpose by so doing to gain the holy indulgences, and to pray according to those motives and intentions for which so great a treasure was granted; humbly beseeching Thee that it may be available for obtaining Thy mercy in this life, and eternal glory in the next. *Amen*...

FIRST STATION.

Jesus is Condemned to Death.

℣ We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how Pilate condemned the innocent Jesus to death, and how thy Redeemer submitted to this sentence to free thee from the sentence of everlasting death.

O Jesus! I thank Thee for this Thy great love, and beseech Thee to take back the sentence of everlasting death which I have deserved by my sins, so that I may be made worthy to attain to everlasting life.

Our Father, Hail Mary, Glory be to the Father, etc.

SECOND STATION.

Jesus is Made to Bear His Cross.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus took upon His shoulders the cross, which thy many sins made so heavy.

O Jesus! grant me the grace not to make Thy cross heavier by new sins, and cheerfully to carry mine in a true spirit of penance.

Our Father, Hail Mary, Glory be to the Father, etc.

THIRD STATION.

Jesus Falls the First Time.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, overcome by weariness and pain, fell to the ground under the weight of the cross.

O Jesus! my falls into sin caused Thee this fall. Grant that I may never renew Thy pain by a relapse into sin.

Our Father, Hail Mary, Glory be to the Father, etc.

FOURTH STATION.

Jesus is Met by His Blessed Mother.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by thy holy cross Thou hast redeemed the world.

Consider the anguish which filled the hearts of Jesus and Mary at this sorrowful meeting. It was thy sins that caused the Son and Mother this affliction.

O Jesus! excite in me, through the intercession of Thy holy Mother, a lively sorrow

for my sins, that I may bewail them my whole life long, and in the hour of my death find favor with Thee.

Our Father, Hail Mary, Glory be to the Father, etc.

FIFTH STATION.

Simon of Cyrene Helps Jesus to Carry the Cross.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how the Jews, seeing that Jesus was no longer able to drag His cross along, compelled Simon of Cyrene to carry it after Him.

O Jesus! I ought to carry the cross, because I have sinned. Give me the grace at least to accompany Thee on the way to Calvary, and for the love of Thee cheerfully to bear the cross of adversities.

Our Father, Hail Mary, Glory be to the Father, etc.

SIXTH STATION.

Veronica Wipes the Face of Jesus.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how this woman tried to alleviate the sufferings of Jesus, and how He rewarded her by leaving the print of His sacred face on the towel she had in her hands.

O Jesus! grant me the grace to cleanse my soul from all its defilements, and imprint deep in my heart and mind the image of Thy holy sufferings.

Our Father, Hail Mary, Glory be to the Father, etc.

SEVENTH STATION.

Jesus Falls the Second Time.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider the sufferings Jesus endures in this second fall. Thou hast been the cause of them by frequent relapses into sin.

O Jesus! I stand before Thee full of shame. Give me the grace so to arise from my sins, as never again to fall back into them.

Our Father, Hail Mary, Glory be to the Father, etc.

EIGHTH STATION.

Jesus Speaks to the Women of Jerusalem.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus exhorts these women to weep, not for Him, but for themselves; to teach thee to weep more for thy sins than for His sufferings.

O Jesus! give me tears of true contrition, that the sorrow I feel for Thy sufferings may be profitable to me.

Our Father, Hail Mary, Glory be to the Father, etc.

NINTH STATION.

Jesus Falls the Third Time.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus falls the third time, enduring excruciating pain, to atone for thy obstinacy in continually committing new sins.

O Jesus, now I am firmly resolved to give up sin forever so as not to cause Thee new

suffering. Strengthen me in this my resolution, and by Thy grace make it efficacious.

Our Father, Hail Mary, Glory be to the Father, etc.

TENTH STATION.

Jesus is Stripped and Receives Gall to Drink.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider the shame Jesus endured in being stripped of His garments and the bitterness of the wine mixed with myrrh and gall, which they caused Him to drink. Thus He atoned for thy immodesty, and thy intemperance in eating and drinking.

O Jesus! I am sorry for all the sins I have committed by sensuality. I promise, with Thy assistance, not to renew Thy shame and suffering, and to live henceforward in modesty and temperance.

Our Father, Hail Mary, Glory be to the Father, etc.

ELEVENTH STATION.

Jesus is Nailed to the Cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider the dreadful sufferings Jesus endured when the Jews stretched His bleeding body on the cross, and fastened it thereon with nails through His sacred hands and feet.

O Jesus! Thou sufferedst all this for me; and should I suffer nothing for Thee? Fasten my obstinate will to Thy cross, I firmly resolve never more to offend Thee, and for the love of Thee to suffer everything.

Our Father, Hail Mary, Glory be to the Father, etc.

TWELFTH STATION.

Jesus Dies on the Cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, after three hours' agony, dies on the cross for thy salvation.

O Jesus, since Thou hast sacrificed Thy life for me, it is but just that I should spend the rest of my life for Thee. And this I firmly purpose to do. Only grant me, by the

merits of Thy death, the grace to put my resolution in practice.

Our Father, Hail Mary, Glory be to the Father, etc.

THIRTEENTH STATION.

Jesus is Taken Down From the Cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider the grief of the Mother of God when she received in her arms the body of her divine Son, all pale, covered with blood, and devoid of life.

O most holy Virgin! obtain for me the grace never more to crucify Jesus afresh by new sins, but by the practice of virtue to keep Him ever alive in me.

Our Father, Hail Mary, Glory be to the Father, etc.

FOURTEENTH STATION.

Jesus is Laid in the Sepulcher.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider how the most sacred body of Jesus was laid, with the greatest reverence, in the new grave prepared for it.

O Jesus! I thank Thee for all Thou hast suffered in order to redeem me; and I beseech Thee, grant that I may prepare myself to receive worthily, in holy communion, the body which Thou hast given for me. Take up Thy abode forever in my soul.

Our Father, Hail Mary, Glory be to the Father, etc.

After making the round of the Stations return to the High Altar and say the Our Father, Hail Mary and Glory be to the Father five times for the intentions of the Pope.

CHAPTER XXVIX.

A SUMMARY OF CATHOLIC BELIEF

All Catholics believe:

1. That there is one God in three divine persons, Father, Son and Holy Ghost; that God, by His word only, and out of nothing, created heaven and earth and all things; that angels and men are the chief creatures of God; that some of the angels sinned and were punished; that Adam and Eve, the first man and woman, disobeyed the command of God, and were punished by the loss of justice and innocence, and by sickness and death; that this deprivation of justice is original sin, and that all men are born with this defect or sin; that through the merits of her divine Son, and because she was to be His mother, the Blessed Virgin Mary was preserved free from this original sin, which privilege is called her Immaculate Conception.

2. Catholics believe that God the Son, the Second Person of the Blessed Trinity, by the

power of the Holy Ghost, assumed human nature of the Blessed Virgin Mary and is called the God-man, Jesus Christ; that for this reason the Blessed Virgin Mary, although a creature, is called the Mother of God, and is deserving of a very special, but not divine, honor —divine honor being paid to God alone.

3. Catholics believe that Jesus Christ, by His suffering and death, redeemed men and obtained for them grace, or supernatural health, whereby they may be saved; that the chief channels of grace are the seven sacraments, all of which were instituted by Christ, viz.: Baptism, in which original sin, and actual sins committed before it is received, are forgiven; Confirmation, which makes the baptized strong and perfect Christians; Holy Eucharist, which is the sacrament of the Body and Blood, Soul and Divinity of Jesus Christ, really present under the appearance of bread and wine; Penance, in which sins are forgiven which are committed after Baptism; Extreme Unction, which is for the health and comfort of those in danger of death by sickness; Holy Orders, by which bishops, priests and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties; Matrimony, which unites a

Christian man and woman in lawful marriage, and gives them grace to live happily together.

4. Catholics likewise believe that Jesus Christ, the true Son of God, instituted a Church or society, and that to certain ones, *i. e.*, the priesthood, in this Church, He intrusted the administration of the sacraments and the teaching of His doctrine divinely revealed; that the divinely appointed *visible* head of the Church, the Pope of Rome, is, by the aid of the Holy Ghost, and must be, infallible, *i. e.*, he cannot err, when officially teaching the whole Church a doctrine regarding faith or morals. Thus their belief does not imply that the Pope cannot sin, or make a mistake in other matters, as some non-Catholics have been led to suppose.

5. Catholics also believe that it is the will of God that all should belong to the Church; and that he who knows where the true Church is and wilfully remains out of it, cannot be saved. Such a person wilfully disobeys God and refuses the divine assistance necessary for salvation. Reasons of convenience, of prejudice or of human respect God will not accept, nor will a sincere and intelligent man offer them. While believing this in regard to the Church, they are not to be the judges of

their fellow-men in regard to salvation, which finally depends upon interior dispositions known only to God.

6. Catholics also believe that, as Jesus Christ is God, He can do all things; and, particularly, that He can forgive sins, and that He can change the substance of His body and blood. They believe, moreover, that He can appoint men to do the same things in His name and by His power. They firmly believe that, as a matter of fact, He *has* given this power to certain men, viz.: to the priesthood of the Church; and they prove this from Scripture and Tradition.

7. Catholics believe that a man must be truly sorry for his sins, otherwise they will not be remitted, even though absolution be pronounced; and they repudiate as an insult the charge that money, or any consideration, is received by priests for the forgiveness of sins.

8. According to the Catholic doctrine, an Indulgence is a remission, in whole or in part, of the temporal punishment due to sin. It is not a pardon of sin, nor a license to commit sin; and one who is in mortal sin cannot gain an Indulgence.

9. Catholics believe that the marriage of Christians is a sacrament; and that it cannot be dissolved by any court, but only by the death of either husband or wife. The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally prove unhappy. They commonly lead to contention or to indifference; often to loss of faith, and the religious education of the children is almost sure to be neglected. The removal of this prohibition is called a Dispensation.

10. Catholics maintain that we are bound to believe the revelations of God and to keep His commandments. They believe in heaven, a state in which the good are rewarded eternally; they believe in hell, a state in which the wicked are condemned eternally; they believe in purgatory, a state in which those suffer for a time who die guilty of venial sins, or without having satisfied the temporal punishment due to their sins; they believe in a general resurrection of the dead, followed by a general judgment, after which purgatory will cease, and the souls of the just, reunited to their bodies, will be rewarded forever; the souls of the wicked, also reunited to their bodies, will be punished forever. They, there-

fore, believe that the salvation of their souls is the most important affair of life.

11. Catholics maintain that all the doctrines of the Church, of which the above is a synopsis, are contained in the revelation of God; that this revelation is found in both the unwritten and the written word of God, or in Tradition and Scripture; that Tradition finds its infallible expression in the Teaching Church; that both parts of God's word are of equal value in so far as they transmit the divine revelation; Scripture, because it contains, and is, the word of God inspired by the Holy Ghost; Tradition, because it is preserved from error by the assistance of the Holy Ghost. While, therefore, the members of the Catholic Church revere and use the Bible, still they believe that the Scriptures alone do not contain the whole word of God. They maintain, moreover, that the *proximate* rule of faith given by God, and accessible to every one, is the teaching of the living Church; or the whole word of God, both written and unwritten, as taught and explained by this Church all along since the days of the Apostles.

12. As teaching and commanding by divine authority, the Catholic Church is opposed to those secret societies in which religion is

travestied and belief in its supernatural quality is destroyed or endangered, or in which conspiracies against civil and ecclesiastical authority are conceived or assisted, directly or indirectly. She forbids her members joining them.

13. The Church believes in the religious education of children, and hence, in the United States, because circumstances are such that religion is not taught in the public schools, she has private and parochial schools, where both secular and religious instruction are given. She does not oppose the public schools; but, on the contrary, willingly acknowledges their opportuneness for the instruction of children whose parents are not of the Catholic faith.

14. That temperance in all things is a cardinal virtue is a part of Catholic doctrine. Hence, as a teaching body, the Church can adopt neither extreme. She decries the great evils of intemperance and the saloon element, on the one hand; but, on the other, she admits the licit use of both food and drink.

15. Kind and thoughtful reader, this is the belief of over two hundred and fifty millions of Catholics; a belief which has remained unaltered for nineteen centuries amidst all the changes of science and of government. Is it

not, therefore, worthy of attentive examination—and in books written by disciples of the Catholic Church, not by her enemies? In reading this short exposition of doctrine, you have been, perhaps, surprised to realize how much of Catholic truth you already believe. Then why not form a more extensive acquaintance, a closer reunion with that old and ever-new Church; that Church which harmonizes so thoroughly with our American institutions, and whose record has ever proved so true and beneficial to our country; that organization which, though unchangeable in doctrine, can accommodate itself to all governments, to all nationalities, to all temperaments, to all minds?

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O Lord Jesus Christ, Thou Good Shepherd of Souls, we beseech Thee to grant us the grace to be missionaries of Thy holy Faith: that our conversation may be so instructive and our behavior so edifying that Thy lost sheep shall be led to hear Thy Church and be brought to the unity of the one fold and the loving care of the one shepherd; who livest and reignest forever and ever. Amen.

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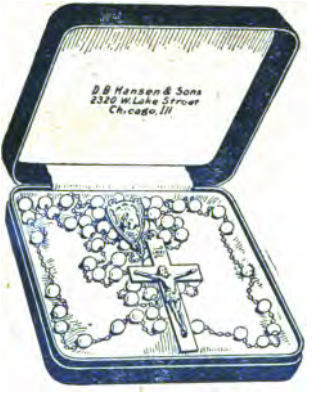

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